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A N  
A P O L O G Y

F O R T H E

Minifters of JESUS CHRIST,

A N D

PREACHERS of his GOSPEL:

Together with

A Vindication of that GOSPEL itself,

F R O M T H E

MISREPRESENTATIONS

O F

Mr. *THO. CHUBB*;

In a BOOK, lately published in his Name,

*Falsely called,*

*The True Gospel of Jesus Christ asserted.*

By *JOSEPH HORLER*, A. B. Master of  
the Free-School at *Wilton*, and Presbyter of the  
CHURCH of ENGLAND.

*JESUS I know, and Paul I know, but who are ye?*

*Acts xix. 15.*

L O N D O N:

Printed for the AUTHOR; and sold by *J. and P. Knapton* at the  
Crown in *Ludgate-street*. London; *Mr. Fletcher* at *Oxford*; *Mr.*  
*Crownfield* at *Cambridge*; *Mr. Grosley* at *Bristol*; *Mr. Leach* at  
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*bourne*; and by most Booksellers in the Country.





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T O T H E  
Most Rev. the ARCHBISHOPS,

T O T H E  
Right Rev. the BISHOPS,

To All and Singular of

That Reverend Body, the *Cler-*  
*gy* of the Church of *England*,  
as by Law established.

*Men, Brethren, and Fathers,*

**H**EAR ye my defence, which I  
make now unto you, and unto  
all the people, in behalf of your ve-  
nerable Body, of which I have the  
honour, though unworthy, to be one

of the inferior members. How I have made good this defence, must now be left to you and them to judge. Had it been my happiness to have been brought up longer at the feet of *Gamaliel*, which nothing but the narrowness of my fortune prevented, I should doubtless have been able to have apologised better for you and myself both. However, as it is, nothing (I hope) very material, through haste, has been omitted, which might, or ought to have been urged in our cause ; nor any thing, on the other hand, through warmth suggested, which does not strictly and properly belong to it ; though the same arguments might probably have been driven home more closely, and placed in a better light, had they been handled by many of you, who have been blessed with the superior advantage of having been longer conversant in the schools, and of being  
more

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more exercised, and of course better skilled in theological disputations.

Our adversary has laid about him most furiously for a long time, without *fear* or *wit*; and has vainly fancied himself master of the field, as if, because no body thought it worth their while, they durst not enter the lists against him. It was high time therefore for somebody to take up the weapons in opposition to his, with which he was barbarously and cruelly mangling your reputations in general, so that had his success been equal to his endeavours, you might have joined your exclamation with the *Psalmist's*, \* *Our bones lie scattered before the pit, like as when one breaketh and heweth wood upon the earth.* I have heard, that it has been said indeed by men eminent both for their piety and learning, that it is pity any one should take so much

\* Psalm cxli. 8.



notice of him, as to do him the honour of a reply. But did they know, as well as we do, who live in *his* neighbourhood, what mighty mischief he does amongst the populace, by his artful and wicked insinuations against the Clergy, whose silence, under all false accusations, they are apt to interpret into guilt; I am verily persuaded, that they would change their sentiments, and think with me, that an attempt to undeceive the people, and stop him in his career of malice, would neither be impertinent, nor unseasonable. This then was what gave rise to the present undertaking, this is the drift and scope of the following sheets. So that the design, I hope, at least, must be allowed to be laudable and good, how indifferently or meanly soever it be executed; and the worst that can be said upon the occasion will be, That I was <sup>a</sup> *willing*, though

<sup>a</sup> *In magnis voluisse sat est.*

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*weak.* To whom then should I address the ensuing treatise but to you, *my Lords and Gentlemen*, who are the subject of it? To whom should I fly for patronage and protection, but to you, whose interest it is to patronize and protect me. The *cause* is common both to you and me, and therefore calls for one common defence. The cause of GOD and his CHRIST is blended with that of his Ministers and Preachers of his Gospel. You are therefore bound, for GOD's sake, for CHRIST's, and your own, not to desert me; and are led, I hope, as much by choice and inclination, as from a sense of duty and conscience, to join your stronger, with my faint endeavours to support *that*, which you are so deeply concerned in, and which you have so solemnly engaged yourselves to abide by. I ask not this therefore as a favour, but demand it as my right.

The advanced guard, when oppressed with numbers, shall surely be allowed to retreat, and to fall into their proper ranks, with the body of the grand army, by way of mutual succour and defence. It is one *common accusation* that involves us all, and therefore likewise calls for one common defence, *viz.* the defence of ourselves and brethren from the unjust imputation of betraying, and having betrayed (one and all) the great trust committed to us, either through the darkest ignorance, or the blackest villany: That the priesthood has misled the people from the GOD of their forefathers; and, like *Aaron*, their great predecessor, have substituted a *molten calf* in his stead.

The enemy therefore, being broke into our camp, and being thus warmly attack'd on every side, in the name of CHRIST, I found the trumpet, <sup>and,</sup> as  
*Jebu*



*Jehu* did under *Jezebel's* window,  
demand *who is on my side, who?*  
Not that I think, in reality, the least  
assistance wanting to enable *even me*  
to support our cause, which can stand  
its own ground, and defend itself  
without the help of foreign auxilia-  
ries; but lest the enemy, from the  
imagined number of his forces,  
should strengthen himself in his  
wickedness; and, passing unrebuked,  
should go on to *speaking so disdainfully*,  
and to make such proud boastings.  
All that I would request in behalf of  
myself is this, that with regard to  
the undertaking, it be not mistaken  
for a piece of officious forwardness,  
or pragmatistical intrusion; with regard  
to the address, that it be not con-  
strued into boldness and presump-  
tion, or a want of deference towards  
my superiors. With the candid and  
ingenuous, with the generous and  
humane, (and to such I think myself  
making

making my address) I shall find it no difficulty to obtain thus much. From those that are of a different stamp, I expect, I ask no quarter. I have not the vanity to think this a faultless, or a finished piece, or that it is altogether so worthy of your acceptance as I could wish. But faulty and unfinished as it is, I hope the slips, which may have been made through inadvertency, or want of caution, are neither so many as to their number, nor so considerable as to their consequence, as to preclude me from all favourable allowances.

And this is what I am entitled to from the goodness of my intention, how mean soever the performance may be.

I am no farther concerned for my own reputation, as an Author, than as the cause of truth is concerned with it. And this, I am persuaded, can never suffer through my mismanagement ;

nagement ; because, though I should fail of doing it justice myself, yet it may be the means of putting others upon it, that are more equal to the undertaking: So that I shall have this satisfaction, that I have answered the purpose of an hone, at least, which, though it cannot cut itself, can yet sharpen, and give the finest edge to the rasor, so that the minutest hair shall not escape its stroke <sup>a</sup>.

And the publick will share this advantage with myself, that it will be better informed at the same time that I am, for which it will in some measure be indebted to me. Be my fate or fortune then what it will, I am in nowise sollicitous about it, so that the cause of GOD and his CHRIST prevails. Amidst all the vicissitudes of life, it will be an un-

<sup>a</sup> ——— *Fungar vice cotis, acutum  
Reddere quæ ferrum valet, ex seors ipsa se candi.*  
HOR. de arte Poetica,



speakable pleasure to me, which the world can neither give me, nor deprive me of, that I have by any means, either mediately, or immediately, by myself, or by others, contributed any thing to the glory and praise of him, who, by his Apostle, has commanded that all our actions should be directed to that center. All that I desire beyond this is, that I may give no distaste to my superiors by the familiarity of this address, which is not designed as any thing of information or instruction to them, but rather to excite them to bestow it on me, and others, wheresoever they see it wanting; so that if I offend, *I offend unwittingly*, and not of *malicious wickedness*.

However, this treatise may possibly be of some service to the younger students in our Universities, especially such as are designed for holy orders, to whose perusal I principally recommend

recommend it; as it may furnish them with some arguments, wherewith they may stop the mouths of those, who *have sharpened their tongues like a serpent against us, which imagine mischief in their hearts, and stir up strife all the day long*<sup>a</sup>.

It is our great infelicity to live in that century, which is very likely to be distinguished above the rest for a contempt of all things sacred and divine, beyond any preceding ages since the birth of Christianity: A generation so superlatively wise and good in their own conceits, that they ~~des~~cry the word of GOD, in order to exalt their own, and establish moral virtue upon the ruins of all religion. The Clergy therefore must expect to come in for their share. It is a natural and a necessary consequence. Nor indeed are they disappointed;

<sup>a</sup> Psalm cxi. 2, 3.

it being usual with those *that sit in the seat of the scornful to greet them in the markets, and in the streets,* with something expressive of their derision, even as they pass inoffensively along; *as though the time was now come, in which whosoever trampled us under feet, or threw us against the stones, thought he did GOD service.*

This likewise may be further serviceable by way of caveat to the younger students, that by the sobriety of their lives, and uncorruptedness of their morals, they may cut off all handle of reproach, which they see their enemies so watchful to lay hold off to their disadvantage; and, by way of admonition, that they seek betimes *sound wisdom and discretion, which will be as life unto their souls, and grace to their necks<sup>b</sup>*; so that their adversaries having nothing, where

<sup>a</sup> Prov. iii. 22, 23.



of they may justly accuse them, may be forced to have recourse to their usual and well-known method of forgery and invention, and that all they that speak against them may be *found liars* in the end, to the encrease of their own guilt and shame; and so be *covered with their own confusion, as with a cloak*. This would be an effectual method to retrieve the credit of our Universities, and restore them to their ancient reputation; would conquer people's prejudices and averfions, which, generally speaking, are unjustly conceived; would make them *revive* and hold up their *heads* afresh; though they have lately held them *down*, and *blushed* for shame, at the monstrous behaviour of one of their unworthy members, on whom the *Head* of *that* body, to which he belonged, has done exemplary justice, by lopping him off as a rotten and infectious limb,

limb, and no longer worthy of vital heat and communication with the other members. This would be to answer the end of their being sent to those great and famous seats of learning, to the intent that a supply might never be wanting of wise and good men, who would be able and willing to be the ornament and support both of Church and State; would be to discharge the debt they owe to themselves, their parents, friends, and relations, to their country, their king, and their GOD; and would convince the nobility and gentry of the land, what little need there is of sending their sons so *early* abroad, when they might be much better educated at home; whither, after large sums of money expended, and a certain number of years spent in travel, they return not much improved, either as to their *intel-*  
*lects*

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*lects* or *morals*; but rather very often impaired in both, by the acquisition of foreign *fashions*, and foreign *vices*, foreign *wives*, and foreign *distempers*. I should esteem it as a singular blessing to myself, should any thing, which I am capable of writing, be so applied, as to promote the one of these, or prevent the other; both which, in a great measure, depend upon the reception it meets with from you, which either merits your patronage from the goodness of its design, or else stands in need of it from the meanness of the performance. Such as it is, I once more humbly inscribe it to you, desiring, at the same time, a favourable construction, and that you would join your prayers with mine to Almighty GOD, for his blessing upon these poor endeavours of mine against *Him*, who  
a
is

JOSEPH HORNER



is the common enemy to all true Preachers of the Gospel, i.e. to you as well as me, who am, with all submission and devotion, My Lords and Gentlemen,

*Your most dutiful Son,*

*most affectionate Brother,*

*and Fellow-labourer,*

JOSEPH HORLER

## The Author to his Readers.

**I**T is as much expected from a man, when he first commences Author, that he should say something by way of Preface to the publick, as it is that he should make his Bow, or salute the good Company at his first entrance into a room. In compliance with this custom, which, like an universal monarch, reigns but every where, I beg leave to inform my Readers of these two things: First, Why it is so late before this treatise makes its appearance in the world; and, in the next place, why it now comes out imperfect, i. e. but half finished, answering only that part of my design, which is seen in the running title. As to the first of these, be it known then, that I entered on this work in June last, and not before; and notwithstanding the constant care of a school, the cure of two parishes, my weekly and sometimes daily attendance on the County Goal, and a Priory besides, (which, I hope, may be allowed to be sufficient employment for any one man) had advanced so far in it before Michaelmas, as to have just grounds to think, that I should have been able to have executed the whole design by Christmas. It pleased GOD, at that time, to interrupt me by a great alteration in my family; and soon after, in consequence of that, to visit me with an heavy and sore calamity, by depriving me of the nearest and dearest friend I had in the world; and thereby rendering me altogether incapable, for a time, to make any farther progress in it.

*It lay by almost untouched for about five months, more or less, being too much discomposed myself to think much of Composition. Nor had I resumed the subject so soon as I did, had it not been for some sarcasms of our adversaries, which roused me from my lethargy, and spurred me forwards towards finishing this first part, which then wanted only a few pages to compleat it. This then, I hope, will be allowed as a sufficient excuse for its delay, with as many as have any thing of humanity about them, or ever felt any soft emotions, any generous or tender sentiments, in their bosoms. The disadvantage is wholly mine, that it could come abroad no sooner; because (as I see it in the publick papers) several answers to the same piece from different quarters are out already, which, in all likelihood, may prevent many from reading this book. Be that as it will. This only I can assure the world, that these productions (such as they are) are genuine. It is doubtless, in the course of a controversy, impossible but that persons answering the same book, and fetching their arguments from the same common fountain, i. e. the sacred writings of the Old and New Testament, must hit upon some of the same thoughts, if they think pertinently, or indeed think at all. But, upon this occasion, give me leave to declare, as I do with the utmost sincerity, that I have been so far from taking any advantage of others coming out before me, that I neither have read, nor were a thousand more answers published; would I read one of them; so cautiously have I endeavoured*



vowed to avoid the imputation of plagiarism, whether I should be so fortunate as to succeed, or not. Tho' therefore I should happen to strike upon the same argument, or arguments, which they may have already urged; yet thus much may safely be depended upon, that they will see them dressed, at least, in a new garb, and different light; being resolved, since I have undertaken to write, to publish my own thoughts only, and not another's, upon this subject.

This likewise serves to answer the second question, i. e. why the first part comes out alone, leaving the latter part of the Title unfinished? Every body, both friends and enemies, that have been acquainted with my design, have expressed a longing and impatience to see that design executed. So that the former of these questions is an answer to the latter; i. e. it comes out imperfect, because it comes out so late. I have tried their patience in waiting for it, I wish I may not tire it in the reading of it. But though the one part only of my design is finished, yet that alone will be sufficient to answer the full Title, though I should not live to finish the rest. Because several Texts of Scripture, contained in the Gospels, which Mr. Chubb has either misunderstood, or misapplied, are here vindicated, and restored to their primitive and genuine meaning. But perhaps some severe Lay-Brother, with an air of importance, may make his remarks, and say, "What a mighty pother is here about  
" nothing to the purpose all this while; we ex-  
" pected an answer, levelled at Mr. Chubb's  
" whole

“ whole system, and here comes out an Apology  
 “ only for the Ministers of Jesus Christ, &c.  
 “ One Clergyman takes it upon him to defend  
 “ the rest; what is that to us; how does this  
 “ concern or affect the Laity?” Why that is the  
 very Thing. It is to the Laity this Apology is  
 directed; we need none, I hope, either to our-  
 selves, or to one another. It was for their sakes,  
 more than for the Clergy's, that this was first  
 taken in hand. We can suffer only in their opi-  
 nion, whilst they conceive us to be either such  
 weak or wicked creatures, as Mr. Chubb has  
 represented us to be; but it may be of much  
 worse consequence to the Laity, because so long  
 as they entertain such hard thoughts of us, it  
 will be attended with coldness, and indifference  
 in some, with a total dislike and aversion in  
 others, to the performance of all religious du-  
 ties in publick, where we minister. So that  
 they must be the chief sufferers in the end, not we.

Such Apology, I own, would sound much bet-  
 ter out of the mouth of a Layman, than that of  
 a Clergyman. But alas! our Lay-Advocates  
 are gone; Nelson and Addison are fallen asleep.  
 However, the case is not quite so bad, but what  
 many men of worth and merit themselves, I was  
 about to say, all men of that character, still re-  
 tain kind sentiments towards the Clergy in ge-  
 neral, and will venture to espouse their cause so  
 far as a verbal defence reaches; nay, many of  
 them will speak well even of their own teacher,  
 and shew him all decent outward marks of ve-  
 neration and esteem; and many more, I believe,  
 would

would do the same, was it not for that wicked cruel article, called Tythes, which has proved the Abomination of Desolation in many of our Churches. In the mean time, let me refer my Readers for information of Nelson's sentiments with relation to us, to his Ember Weeks, which are contained in his *Fasts and Festivals of the Church*; and for the latters, I will transcribe a passage out of the *Guardian*, which will sufficiently speak for itself.—“

“ He gives up all title  
“ to a Free-thinker, with the most apparent  
“ prejudice against a body of men, whom of  
“ all other a good man would be most careful  
“ not to violate, I mean men in Holy Or-  
“ ders. Persons, who have devoted themselves  
“ to the service of God, are venerable to all,  
“ who fear him; and it is a certain cha-  
“ racter of a dissolute ungoverned mind, to  
“ rail, or speak disrespectfully of them in gene-  
“ ral. It is certain, that in so great a croud  
“ of men, some will intrude, who are of tempers  
“ very unbecoming their function; but because  
“ ambition and avarice are sometimes lodged  
“ in that bosom, which ought to be the dwel-  
“ ling of sanctity and devotion; must this un-  
“ reasonable Author vilify the whole order?”

So much then by way of answer to the second question, to which I have no more to add, but that I hope to publish my *Second Treatise* by the ensuing Festival, which will conclude the whole design, unless Mr. Chubb should be pleased to cut me out fresh work. I have the pleasure, I must confess, to think, how much the opposite  
party



party will be disappointed, who expect, as I am informed, nothing but raillery instead of argument, invective instead of proof. Mr. Chubb has made a coat, which will fit no body but himself. I have only helped him on with it, and shewn him, how close it fits. Upon the whole, I appeal to the reason and conscience of all mankind, whether I have advanced any one point opposite to the truth: And as I write not for contention, or victory, but for the sake of that only; so if I should have erred from it in any one point, shall thank the person who will be so good as to point out my error; nay, will kiss the hand, that shall smite me friendly, and reprove me. All the favour, that I desire is, to be read with an impartial, unprejudiced eye; and that every one would be determined, either for me or against me, by the greater moment of reason, on whose side soever the scale shall turn. Being steadily resolved within myself, by the blessing of Almighty God, without regard to friendship, or party, hope of being preferred, or fear of being stigmatized, zealously to pursue truth, as the eldest daughter of Heaven, and closely to embrace her, for the sake of her own native charms, when, or wheresoever found, tho' she should proceed out of the mouth of a Jew, Mahometan, or Pagan, or any other unbeliever.

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London, May 3.

1739.

FAREWELL.

A N  
A P O L O G Y  
F O R T H E  
Ministers of JESUS CHRIST,  
A N D  
Preachers of his Gospel, &c.

S E C T I O N I.

W H E N first I read the title of this Book, as advertised in the papers to be coming into light, I must needs own myself to be very much surprized at the oddness, and novelty of it. A *True Gospel* coming out at this time of the day, when we have been so many Centuries in possession of the writings of the four Evangelists, seem'd to me to carry with it the look of something *born out of due time*. I was lost in a quick succession of thoughts in guessing,

<sup>a</sup> 1 Cor. xv. 8.

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# An APOLOGY for the

what the meaning of it could be. What (said I to myself) have we been about all this while? Are the Gospels, which we have hitherto read, and studied, false? Or have we (like blind folk) been groveling in the dark; ---- not one lucky hit till now to strike off the meaning, and shew the interpretation thereof? Have we some antique originals newly discovered, that have lain long dormant in some Eastern repository? Or has the Author given us a new version of those, so long received; and pointed out, wherein his predecessors have translated them wrong?

After this Book had made its appearance in the world, had been read, and variously censured; tho' in general condemned, as one of the most unchristian pieces, that ever a professor of Christianity set his hand to; I resolved with myself, when it came luckily in my way, to give it a serious and impartial reading; and to judge of it myself, not according to the judgment of others, either *pro* or *con*; but according to that evidence, which the thing should give of itself.

It casually fell into my hands the other day, where meeting with some points of doctrine advanced, which seem'd to me *too strange to be true*, I determined to read with caution, as well as impartiality, shrewdly suspecting (notwithstanding the specious pretence) that *all, that Mr. Chubb said, was not Gospel.*



## Ministers of JESUS CHRIST.

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*Gospel.* As well for the satisfaction of my own conscience, as in compliance with his request to his readers, I have read it over with as "due a sense of, and as serious a regard to a future Judgment, and a day of Retribution," as he could possibly write it with. And now, upon the whole, I solemnly declare with the utmost fairness and freedom, that (I think) he is so far from having performed his promise of asserting the True Gospel of JESUS CHRIST, that he has grossly misrepresented both *Him* and *It*; and that he has handled the Word of GOD either <sup>b</sup> *ignorantly*, or *deceitfully*. That under a pretence of fencing in our holy Religion, in order to protect it from hostile invasion, he has treacherously betrayed it by sapping its foundation; and (as far as in him lies) has thrown down her bulwarks even to the ground.

This then being the judgment, which I have formed upon the whole (the reasons for which I shall make known in their proper place) I should think myself greatly wanting in my duty to GOD, my neighbour, and myself, did I not endeavour with might and main to rescue our holy religion out of such bad hands, and to re-establish it upon its antient foundation.

<sup>b</sup> 2 Cor. iv. 2.

# An APOLOGY for the

And here, by the way, give me leave to declare, that no personal hatred, or party rage; no fondness for appearing in print, or being reputed an Author; no high conceit of my own abilities, or contempt of his, prompt me to this undertaking: but a well-grounded zeal (as I hope it is) for the honour of God, and his CHRIST; and a resentment of the violences offered to the Person and Doctrine of Him, *through whom we look for mercy and salvation, by faith in his blood*; and in the next place, of the many and great indignities, with which he has loaded the whole body of the Christian Priesthood. Indignities, I say; for such might I justly call them, was it not for the mighty honour that he hath done us unawares, by joining us with such good company, binding us in a fellowship of sufferings with CHRIST, and thereby uniting us closer to him as our head. *The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple, that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call those of his household?*<sup>c</sup>

Tho' the venom of these writings that appear in his name, like that of other poisons, has spread itself far and near, and on that ac-

<sup>c</sup> St. Matthew x. 24, 25.

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count ought to meet with proper repellents, wheresoever it is likely to communicate its malignity; yet because *Sarum* (the place of his abode) is not only most in danger of sucking it in, but is already (as report says) greatly tainted, both from reading his works, and personal conversation with him; so that *the plague is begun*, and the infection prevails: From thence therefore ought the antidote immediately to proceed, that the remedy might have the same advantage with the distemper; and that the one might be as handy, as the other is contagious.

This is what I hoped for, and might reasonably have expected, from a place, where so many *learned* and *orthodox* Divines reside; because an answer coming from that quarter would more effectually have awakened peoples curiosity, and more deeply have engaged their attention.

Prompted by a principle either of friendship, or ill-will, and a desire either to commend, or blame, most people would be ready to take in hand the writings of a *native*, or *well known inhabitant*; and the Author's design (if well executed) from thence might be the more effectually promoted, *i. e.* by being read by All, it might be serviceable to All, either by way of *cure* to those, who

<sup>d</sup> Numb. xvi. 46.



already labour under the distemper, or by way of *preservative* to those, who are yet uninfected.

But whether for fear of entring into a dispute for life with a person so much bent on having the last word, that he will even tire *Echo* herself, and put her to silence; or whether thro' disdain of an enemy so unequal, whose learning (as it is supposed at least) reaches not beyond mother-tongue, and an acquaintance only with translations, no answer (it seems) is as yet come, or coming (as I hear) from that quarter: And therefore the task is devolved to me, who, besides many other disadvantages, thro' a multiplicity of business, and a variety of avocations, and obstructions, am the least of any one at *leisure* to give it a reply; yet this I chearfully undertake, at all hazards, lest the thing be deemed unanswerable, because it passes unanswered; and so he sing a *Triumph* without a *Conquest*, or indeed *Contention*.

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### S E C T. II.

**H**AVING in the preceding section, by way of preliminary, set forth my design, and the reasons and motives of it; I proceed now to the thing itself: which that I may handle methodically, I shall begin with his Title Page, and the insinuations of the Author to his readers; and from thence shall proceed regularly to consider the positions laid down, and the arguments made use of, to maintain them throughout the whole body of the work.

He calls it the *True Gospel of Jesus Christ asserted*; by which I would desire to know, whether he means a Gospel of JESUS CHRIST's own writing, and publishing to the world? or, Whether he means the Gospel of, or concerning JESUS CHRIST? For perhaps more may depend upon his answer to this question, than may be at first apprehended. If the former, we should beg the favour to know, where he had it? how he came by it? whether we may not have the pleasure and ad-

vantage of perusing it, as well as he? If the latter (as I am most inclin'd to think) we must ask, which of the True Gospels of JESUS CHRIST he means? what edition? whose translation? For as there are Four Evangelists, or Writers of the Gospel of, or concerning JESUS CHRIST; it would be requisite to know, whether it be the True Gospel concerning JESUS CHRIST according to St. *Matthew*, *Mark*, *Luke*, or *John*? Whether one of these in particular, or all separately, each one for himself, and for the use of the Church wrote a True Gospel of, or concerning JESUS CHRIST? or whether the Gospel ascribed to any, or either of the Evangelists be in *part*, or in the *whole*, *untrue*? or whether he means a compendium of these Gospels taken together; a summary, or brief account of every thing relating to the *Person* and Office of JESUS CHRIST? or lastly, whether he means a *set of tenets* cull'd here and there out of the Evangelists, bundled up together, and called by themselves, *exclusive* of all others, the *True Gospel of Jesus Christ*.

Either the *Gospel* is true, or it is not true. If true, then all true; if not all true, then not at all true. It must, according to the form of oaths administred in courts of judicature, speak the truth, the whole truth, and nothing but the truth. An error, either by way of excess or diminution, invalidates, nay, destroys



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stroys the evidence, and perjures the testator. The conclusion always follows from the worst, or the weaker part of the argument; and a *defect* of any kind is sufficient to denominate a thing *bad*.

The Gospel then must be taken whole, and together, as it is; or else must wholly and entirely be rejected. The whole is supported by the same authority with the parts; and therefore they must stand, or fall together. And as the Gospel must be wholly true, so must it be truly whole, *i. e.* must be the same in every part. A change, or alteration of any kind whatsoever, renders it not the same, and so far not true; but charges the person with falshood, who asserts it. The Gospel then is capable of being altered either of these ways; either by inserting facts and doctrines, which it does not contain, and teach; or by striking out facts and doctrine, which it does contain, and teach; or by representing them otherwise, than as they are there contained and taught. Be the alteration either of *this* kind, or *that*, it would be much the same in effect; *i. e.* as observed before, so far as altered, it would *not be true*.

Here then we call upon Mr. *Chubb* to speak out clearly, without quibbling or reserve, so that every one may hear him; does he acknowledge the *whole* Gospels of the four Evangelists to be *true*, or does he not? If he does believe

believe the *whole*, it is *possible* for him to gather from their writings the *True Gospel* of, or concerning JESUS CHRIST; *i. e.* a summary, or brief account of every thing relating to the *Person* and *Office* of JESUS CHRIST. But if he believes not the *whole* of the Gospels, and, in consequence of that unbelief, makes an extract out of those writings of some *particular doctrines*, tending only to serve a *turn*, or a *purpose*, and leaves out others that make directly *against* that purpose; and then stamp the one with his approbation, and cry, *This is the True Gospel*; and reject the other disapproved, and cry, *This is not the True Gospel*; let me ask him, or any rational person living, whether this is the Gospel of, or concerning JESUS CHRIST, according to the *Evangelists*, or according to *Thomas Chubb*? Is a clipt Shilling of King *Charles I.* the true coin of that unhappy Monarch? or is a brass Shilling of King *George II.* how finely soever wash'd, the genuine coin of our present Sovereign Lord?

*King Agrippa* (saith \* *St. Paul*) *believest thou the prophets?* to which he stays not for an answer, but makes this reply himself, *Yea I know, that thou believest.* And in consequence of that belief it was, that he was <sup>f</sup> *almost persuaded to be a Christian.* Could we make reply for Mr. *Chubb* and his disci-

\* Acts xxvi. 27.

f ver. 28.

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ples in the affirmative, when asked this question concerning the Gospel, we should soon find them to commence both *almost*, and *altogether* *Christians*. But that he believes not the Gospel, is manifest from his own writings, as may be seen from his sixth section, and <sup>h</sup> many other places; where at one bold stroke away go all the historical truths related in the Gospel of JESUS CHRIST; and (if we will take his word for it) those facts are not the Gospel of JESUS CHRIST, either in *whole*, or in *part*. And more from the 215<sup>th</sup> page of his *Dissertation on Providence*; where, having given us a long quotation from *St. Matthew*, chap. vi. ver. 25. to the end, he roundly tells us, “that as this discourse  
“ was written many years after it was spoken  
“ by our LORD; so, probably, through a  
“ defect of memory in the Historian, what  
“ our LORD said immediately before it, was  
“ forgotten.”

Now when I say, I believe the Gospel, I mean nothing less than this, my understanding assents to the truth of every fact, as there recorded; every position, or point of doctrine, as there laid down. And this belief of mine is grounded on the credit of those persons, by whom these truths are conveyed to me;  
i. e. to speak more explicitly, I believe, as

<sup>g</sup> Acts xxvi. 29.

<sup>h</sup> Pages 46, 47, 48, 49.

St,



## An APOLOGY for the

St. Paul tells his disciple *Timothy*, <sup>k</sup> *that all Scripture is given by inspiration of God*. That the writers of it thus inspired, neither spake their own words, nor ordered their own conceptions: that God spake by their organs of speech, and wrote by their hands: that there was no *defect*, no room or possibility of *defect* in these under-agents of his, either *moral* or *intellectual*: because I look upon the faculties of the Soul as absorbed; the natural use and exercise of them as suspended; so that they could not misconceive, because God ordered their conceptions; nor deliver them erringly to others, <sup>l</sup> *because the Spirit gave them utterance*.

These are my sentiments with relation to those sacred writings, which we call the Gospel, and which I, who knew no better, thought every one, who professed himself to be, and really was a Christian, entertained in common with myself.---- For this perhaps Mr. *Chubb* may call me easy credulous Bigot; but I had rather he called me any thing, than Infidel. Whatever his doctrine may be to the contrary, *so we believe, and so we teach*.

And here let me appeal to himself, and to as many as shall do me the honour to read these papers, whether he, who believes not

<sup>k</sup> 2 Tim. iii. 16.

<sup>l</sup> Acts ii. 4.

the divine authority of the Scriptures himself, be a likely person to convey to others, who doubt not that authority, the True Gospel of JESUS CHRIST; and to shew them faithfully what *is*, and what *is not*, that Gospel. The *sacred* Historians (as he is pleased to call them) are thrown by him upon a level with the *prophane*; and the lives wrote by *Plutarch* or *Suetonius* are of equal credit and certainty with *Luke*, or \* *John*; who are represented as mere men unassisted, equally fallible, liable to the same defects of memory with them, and altogether as apt to forget.

It is much, according to this supposition, but these histories, thro' the defects of their writers, must have abounded with many errors from the time of their first penning them; besides what has crept into them since, thro' the revolution of so many centuries: And if so, under these disadvantages, it must require a man of more than ordinary sagacity, nay, of supernatural assistance, to spy out, and distinguish the *genuine* from the *spurious*: who shall be able to say, after long searches and researches, *εὐρηκα*, look here (good people) I have pickt it out at last; here it is,

\* His words in page 48. are these: — To say that St. *John* was *divinely inspired* in writing his history is (for any thing that appears) groundlessly to presume a point, which is void of proof, and which therefore is not to be admitted.

what you have so long been in want of, the True Gospel of JESUS CHRIST, Ah! the felicity of our days! ah! the happy times, that we are reserved for, who have lived to see a *fifth* Evangelist (<sup>b</sup> I cannot say descend, but) start up amongst us, who is able to put the other *Four* out of countenance.

But how can Mr. *Chubb* be sure he has selected all the truths, and rejected all the untruths of these faulty, these erroneous pieces called Gospels? If he cannot abundantly satisfy his readers as to this point, they must still have recourse to these fallible writings, which as such can never by any thinking person be depended on, as sufficient guides in matters relating to our eternal salvation. What a state of uncertainty then are we reduc'd to? how melancholly, and uncomfortable is the prospect before us!

If the persons, by whom this revelation is made, were not *infallible* in their conveyance; but related things imperfectly, thro' a defect of memory, and liableness to forget; you may give it the name of an History, or any other name, that will better please: It shall never (on such a supposition) be acknowledged as a Divine revelation by me. And yet

<sup>a</sup> *Felicia Tempora, quæ te  
Moribus opponunt*

<sup>b</sup> *Tertius à Cælo cecidit Cato.*

Juv. Sat. 2.

these



these are terms made use of by our Author himself in various places of his Book, tho' with no other design (one wou'd think) than to abuse them: in <sup>a</sup> one place he calls it the Christian Revelation, in <sup>b</sup> another a Divine Revelation.

Now a *Revelation* in things relating to Religion, *not Divine*, is a contradiction in terms, and abhorrent from the common sense of mankind: and a *Divine Revelation*, which is not *infallible*, for that very reason, because it is *Divine*, seems to carry with it something very shocking, and blasphemous in the supposition. Yet such a Gospel is this, which is asserted by Mr. *Chubb* to be the True Gospel of JESUS CHRIST, as is manifestly prov'd from his own words; and this he so confidently plumes himself upon, that he is not content to entertain these inconsistent notions in private: but he must " offer them (humbly " as he says) to publick consideration; and " in particular to all those, who esteem " themselves, or are esteem'd by others to " be, Ministers of JESUS CHRIST, and " preachers of his Gospel; and more espec- " ally to all those, who have obtain'd the " reputation of being the great Defenders of " Christianity. And lest this remarkable offer, this piece of *mock humility*, shou'd pass

<sup>a</sup> Page 9th to the readers.

<sup>b</sup> Sect. II. page 15.

unobserved,

unobserved, it is repeated in that part call'd *the Author to the Reader* in the same Words, only with this addition between the two members of the sentence. "And the reason  
 " of this, *i. e.* why he recommends this particularly to the serious consideration of  
 " those, who esteem themselves, or are  
 " esteem'd by others, &c. is because the  
 " subject of it, as it enters into these important questions, *viz.* what is, and what is  
 " not, the True Gospel of JESUS CHRIST? is  
 " what they, as preachers of CHRIST, and  
 " his Gospel, are particularly interested in;  
 " and, if it shou'd appear to be erroneous, are  
 " particularly concern'd to refute.

Here then 'tis out. Here the *latent pride* of this *affectedly humble* Gentleman breaks forth, and displays itself in its proper colours. He has a mind to distinguish, and make himself more considerable from the credit of those antagonists, who shall enter the lists against him; and therefore sends forth this daring challenge to all learned christians, of what denomination soever, but " more especially  
 " to all those, who have obtain'd the reputation of being the great defenders of Christianity.

This work he has pursued with the utmost fairness and freedom, (as he says) which I deny: Tho' it must be confess'd at the same time, that what has been wanting in the former,

mer, has been abundantly made up in the latter. He has been free, 'tis true, and that with a witness; but then 'tis such a freedom that he has taken, as is altogether unchristian, having abus'd his *liberty as a cloak of maliciousness*. For do but attend with me, I pray now, a little to these words, and you cannot but discover the greatest arrogance and vanity on the one hand; the greatest virulence and uncharitableness on the other. For what do they imply less than this, That all those who esteem themselves, or are esteemed by others, to be Ministers of JESUS CHRIST and Preachers of his Gospel; all the great defenders of Christianity, from the earliest accounts to this very time, both have been, and are, either a parcel of *weak, ignorant* brethren, or (which is worse) a sett of designing knaves, and villains? That none of them have had either *sense* enough, or *learning*, rightly to understand and interpret the Gospels; or else *honesty* and *ingenuity*, to set them in their proper light? "That the doctrines and commandments of men have jostled out the doctrines of CHRIST, and commandments of God; and that Christianity is brought in only to countenance their contentions for worldly possessions, power, and pre-eminence." This is an hard saying, who can

<sup>a</sup> 1 Peter ii. 16.



hear it? Yet this, hard and cruel as it is, is not confined to that Church alone, of which he is a rotten and corrupt member, viz. the established Church of this realm; but includes the dissenters of all denominations tolerated by that Church; and extends its charge to all, whether foreign or domestick, Popish or Reformed, Scotch or Genevan, Calvinist or Lutheran; away we go together for a sett of soul-selling miscreants, Clergy with Laity. For company is good (they say) if it be but to the Devil.

Thus all the foundations of the earth are out of course, till this Gentleman shall set them right. *The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.*

This then being the common charge against us; let us bring it to the standard of reason, of which this Gentleman is so profess'd an admirer, and examine it by that; and we shall see it fall at once to the ground.

S E C T. III.

**T**HE charge (as observed in the preceding section) consists of these two articles, viz. a want either of *sense* and *learning*, rightly to understand the Gospel; or of *honesty* and *ingenuity*, to set it in its proper light. Of these in their order.

And first as to the want of sense and learning, rightly to interpret the Gospel.

As knowledge is either natural or acquired; so ignorance must proceed from one of these two causes, either a want of capacity, or want of improvement. From which of these two then does this darkest ignorance proceed; a want of genius, or want of education? If from neither, as he must be convinced (if capable of conviction) from the number of good schools, and the bright youth with which many of them (especially our collegiates) abound; whose early mastery in the learned languages, and beautiful compositions of every kind, are at once our wonder and delight; tell me, any one that can, what future ill-

nursing steps in between, to stop the growth of this hopeful genius, and prevent its arrival to a fullness of stature in knowledge? Does the entring them in any society in either of our universities under some learned (and often pious) tutor, blunt the edge of their understanding, and abate their natural acumen? Or do many years farther study in the languages, arts and sciences, under the greatest helps, and noblest advantages, lessen their attainments past, and render them quite changlings and idiots for the future? Does this seem agreeable to Mr. Chubb's reason of things, that the *Effect* should be so contrary to the *Cause*; or that the *End* should be defeated by the most likely *Means* to promote it?

I am aware of but two objections, which my adversary can lay hold of, and doubt not but, for cavil's sake, (if not obviated) he will; viz.

*First*, That all, who enter at our universities, are not such bright genius's, as I have been describing. And,

*Secondly*, Amongst those, that are such, all do not make this mighty improvement.

Well, allowing this; and what then? Why then it follows, I'll warrant you, therefore,

Either, that there are none of these bright genius's, that enter at our universities.

Or,



Or, that none of those, so entered, ply their studies with due diligence and application.

Or, lastly, that if they do, that none of them are more competent judges in things, about which all their time and study have been employed, than they that are wholly illiterate, and have been less conversant about them.----If these inferences cannot be drawn, every thing else, which can be urged, is besides the purpose. For

The question here is, What should hinder the brightest genius under the greatest helps of art, all the advantages of the choicest books, the most peaceful retirement, the most intense application, the most faithful instruction, the most improving conversation; what should hinder such a genius from reaching the very top of human attainments, even beyond the ken of vulgar eyes? And yet such, many such there *now* are, and *always* have been, in our universities; especially for some time before, at, and since the reformation; from whence the church has constantly been supplied. And tho' many have been admitted into Holy Orders, who have neither been born with so fine a genius, nor have made such fine improvements; yet thus much we may venture, without arrogance, to affirm, that a great part of the Clergy consist of such; who, adding the closest study to the greatest

strength of natural parts, amidst other acquisitions, have made the languages, in which the Holy Scriptures were wrote, and especially the New Testament, so familiar to them, as to be able to read it, write it, or translate it, with the same ease, as they can their native tongue.

To whom then should the many-headed, *one-tongued* multitude have recourse for the sense and interpretation of Scripture, but to those who are able to read it in its native purity and simplicity? Nay farther, to whom are they indebted for their ability to read the Scriptures at all, but to the *Clergy* of the *established Church*? Was it not by them translated out of the original into *English*? And have they any other Scriptures at this time, than what the *Clergy* have put into their hands? What a monitrous piece of absurdity, and impudence blended together, must it be then for any little upstart pretender, that knows not one word of the original, and is not so much as a critick in his own mother-tongue, to presume to give his sense of Scripture in opposition to those, from whom he received Scripture?

Had the very persons, from whom he has his *English* Testament, agreed to have imposed upon the unlearned and ignorant, and have told them, that *Caiaphas* the High Priest was crucified instead of our Saviour, and *Judas Iscariot*

*Isca*riot with him, for betraying his master; or that *CHRIST*, at the close of his controversy with the Devil, kick'd him off the pinnacle for quoting Scripture no better; and that *St. Paul* eat the viper, that bit him by the hand; how could they have evaded the imposition? Nay, it may be so at this day, for ought *Mr. Chubb* himself knows to the contrary. He has nothing else to depend on for his security against deception in this point, but the *skill*, the *honesty*, the *ingenuity*, and *veracity* of those persons, who at first translated it, and are now able to read it in the original.

Where do the wise and knowing apply for advice in physick, but to the physician? Where for advice in law, but to the lawyer? Where then, by a parity of reason, for knowledge in divinity, but to those who have made theology their study? Few are there indeed in either of the other professions, that set up for *adepts* in it without some previous tuition and attention, in order to prepare and fit them for their office: and fewer are there that would apply to them, in their way, without a prior perswasion, that they had taken all proper means to qualify themselves for the discharge of it. But in divinity we are all *casuists*, and *criticks*; 'tis a short step from the *stall*, or the *counter*, into the *Doctor's Chair*; and because some things lie plain, and level to the meanest capacity, they will pro-



ceed, with confidence, to those that are difficult and abstruse; and setting about them with *Alexander's* resolution, will venture to cut the *Gordian Knot*, which they cannot untie.

'Tis an easy transition from scepticism to infidelity; from doubting, and questioning, how can these things be? to a plain negation, these things cannot be. These are *bad effects* sprung from a *noble cause*, i. e. the reading the Scriptures in the vulgar tongue; which notwithstanding, if there be any thing in reason, they must be (beyond comparison) more likely to misinterpret, who can read them only in that tongue. Is it barely probable, that the greatest natural *parts*, without the help of *education*, should be equal to *such parts*, with all the helps and advantages of *education*? Will any one be so fond of contradiction, as to say, that a diamond of the greatest intrinsic value shines with half that lustre in its *native roughness*; as when it has received its *polish* from the *lapidary*, and is *finely set* by the *jeweller's* hand? This way of reasoning would be allowed to be just in all cases, except such as relate to Mr. *Chubb*. For it is not in divinity, as it is in arts and sciences, which are still capable of improvement, and of being carried on to a greater height: but the standard has been fixed for many centuries back, from which we are neither

ther to advance, nor retreat. <sup>b</sup> *It is written,* says our Saviour in the controversy before quoted; and this was a *ne plus ultra* to the Devil himself; such a bar, as with all his agility, he could not leap over.

I wish, that this distinction was sufficiently attended to; the want of which (I believe) has introduced so much mischief and confusion among us. For many, seeing what mighty improvements have been made of late in mathematicks, natural philosophy, &c; that some merely by the dint of genius, and a close application, without those visible assistances of education, which most others, eminent in that way, have had; have from thence been induced to think, that even our holy Religion itself is capable of some emendations and improvements, from men of clear metaphysical heads, of an abstracted way of thinking and close reasoning; how unqualified soever in other respects, ever so *illiterate*, and unread in those languages, in which the sacred writings were conveyed to us. Whereas the case (as observed before) is quite different; all the reasoning, and all the reading in the world, cannot possibly make any alteration here. Christianity is founded, immoveably founded, on the writings of the Prophets, Evangelists, and Apostles, JESUS CHRIST

<sup>b</sup> Luke iv. 4.

*himself*

*himself being the corner stone*: the canon of Scripture has been long since settled, the book is closed, nor can it admit of being added to, or diminished from.

Thus stands it as to the original; some texts indeed admit of some variation as to their translation, which (I hope) we are not to come to Mr. Chubb for; which texts, if translated otherwise, as some very learned and good men contend, who are exceedingly well read in the *Oriental* languages, and have compared parallel passages in the Old and New Testament, *i. e.* the *Hebrew* with the *Hellenistical*, would tend greatly to the subverting of his schemes, and strengthening and establishing that of the *Trinitarians*. Shall we appeal now to him in this case, and wait his decision in this nice affair? Shall the *old* reading be *continued*, or *rejected*? I believe the latter, were it but for the novelty's sake, did it not make directly against his own hypothesis: but another expedient I could propose, which (I fancy) would please better, *i. e.* throw them *both aside*; and let us have no more *roué* about them.

<sup>a</sup> *How shall he that occupieth the room of the unlearned, says St. Paul, say Amen? their approbation or rejection are of no weight in things, they understand not; and therefore*

<sup>a</sup> 1 Cor. xiv. 16.



have nothing else to do in such cases, but humbly to acquiesce in the determinations of the learned, and to submit their no judgment to those that have judgment.

I must indeed do Mr. Chubb the justice to acknowledge, that, as he knows himself to be unlearned, he does not pretend to say, *Amen*. Nay, so far is he from it, that it is but to give any one thesis the epithet of Orthodox, and that will be sufficient to set him in opposition to it.

But supposing for once, that his judgment should naturally be ever so good; is another's ever the weaker, for his being so strong? Or can he command a greater prospect in the bottom, than another can on the eminence of a hill? <sup>a</sup> Sooth his vanity for once with the title of the greatest genius, that ever was. What? Are the rest of mankind so far short of him, that with all their *studies*, and *learning*, and *fine parts*, they cannot equal his *natural ones*, unimproved? <sup>b</sup> Prodigious *this*! and not to be admitted by any man of ordinary faith. And yet the judicious and intelligent are of opinion, that his most elaborate and compleat

<sup>a</sup> ——— *Nihil est quod credere de se  
Non possit, cum laudatur diis æqua potestas.*

Juv. Sat. 4.

<sup>b</sup> *Majora veris monstra vix capiunt fidem.*

Seneca Troas.

performances, when placed in competition with many of those whom he despises, shine with as faint and diminished lustre, as the lesser stars do, when the moon appears in her full tide of light and glory.

How meanly soever Mr. *Chubb* may think of the Clergy, and how contemptibly soever he may treat those of the established Church; yet the many excellent books writ by them in all faculties, and in all kinds, especially on subjects peculiar to their own province, *i. e.* practical and polemical Divinity, have given them an honourable distinction abroad, as well as at home; and justly entitle that body of men to the reputation of being one of the most learned in the world: And the Church of *England* is allowed by all foreigners, to this day, to be the glory and bulwark of the reformation.

Nor will it avail Mr. *Chubb*, in the case before us, to object, "that all these men of learning, nay, that General Councils of these learned men, may err, and sometimes have erred, even in things pertaining unto God; according to the language of the twenty-first article." For (I hope) this fine reasoner will not infer, that, because it is possible for a man to be in the wrong, therefore he is not

<sup>a</sup> *Velut inter ignes una minores.*

Hor. Od. 12. Lib. 1.

in the right ; or that, if General Councils may err, therefore single men are exempted from error ; or that, if learned men may be mistaken, therefore *infallibility* is an appendage to the unlearned. If he does not, (as I think he cannot well) the Argument will conclude stronger in favour of us, than it does for him : The key of knowledge will be left with its proper owners, the learned ; the charge of ignorance will be wiped off from those, who are esteemed as " Ministers of JESUS CHRIST, " and Preachers of his Gospel : " And unless Mr. *Chubb* can plead something of supernatural assistance, which is more than he will allow the Evangelists and Apostles, that *he is* <sup>a</sup> *as an angel of GOD, and therefore may do what is good in his own eyes ;* the weight of *This*, together with that of its concomitants, arrogance and vanity, will alight heavily on himself ; who, thus distended beyond all proportion, and big with the conceit of his own abilities, in consequence of it, contemns all human opposition, as weakness and folly : and, like *Goliath* (in imagination) the champion of the *Philistines*, stalking out singly, and at a distance before them ; with gigantick strides, defies the armies of *Israel*, as at this

<sup>a</sup> 2 Sam. xix. 27.

day,



day, <sup>a</sup> Give me a man, that we may fight together. But let me put Mr. Chubb in mind of the fatal Catastrophe, with which the scene closed upon this boasted Hero, i. e. that a stone and a sling prevailed against a shield and a spear; that the sword, with which he advanced towards his *disdained adversary*, served only to sever his own head from his carcase, which was left a prey to the fowls of the air, and the wild beasts of the earth; for this very reason, *because he had* <sup>b</sup> *defy'd the armies of the living God.*

<sup>a</sup> 1 Sam. xvii. 10.

<sup>b</sup> 1 Sam. xvii. 36.

S E C T.

S E C T. IV.

**W**ELL, but supposing the Ministers of JESUS CHRIST, and Preachers of his Gospel, to be purged from the former part of the charge, and that the want of knowledge and skill to interpret this Gospel be falsely imputed to them: yet the blacker part of the charge is still behind, *i. e.* the want of ingenuity and honesty, to set it in its proper light. This is indeed the blacker part by far; and, if true, would chill the blood in our veins at the reflection.

Either then this accusation is true, or it is not true. If true; chains, racks, and wheels, and every other torture, that the wittiest malice of our greatest enemy (even Mr. Chubb himself) can invent, are too good for us. If not true; the very same ought to be his portion: that *the lying lips may be put to silence*, which thus cruelly, disdainfully and despitefully speaking against the Ministers of CHRIST; calumniate, without distinction, a whole order of men, whom God and the laws

laws of his country have placed so far above himself.

And here (I believe) lies the very core. We might esteem ourselves long enough as Ministers of JESUS CHRIST, and Preachers of his Gospel, were we not esteemed so by others likewise. This is what irritates and provokes this Gentleman; as tho' the objects of this esteem were mistaken, and it was transferr'd from *him* to them in *his wrong*.

And what is all this ill treatment for? but for maintaining and upholding such doctrines as are plainly set forth in Holy Writ, but happen not to square with his reason of things? And yet these are the very doctrines, in which the life and soul of Christianity consist; without which it is not so much as a *dead, unanimated carcase*, but is a mere *shadow*, and an *empty name*. These are the very doctrines, which we of the Church of *England* ought firmly to be perswaded of the truth of, before we can have the least thought towards commencing Ministers of JESUS CHRIST, and Preachers of his Gospel.

\* The form of our being admitted into either of our universities requires a subscription to the nine and thirty articles; nor can any one proceed towards any degree in any faculty, or date his membership of that body, but

\* *Vide Statutes of the University, 228.*

from



from the time of his matriculation, to which this is previous and necessary. This subscription is again repeated, after a more solemn manner, in presence of the Bishop, before we can be admitted but in Deacon's Orders; and again, on our admission into Priest's; for which, when we offer ourselves as candidates, it is required of us to exhibit a Testimonium under the hands of three neighbouring Clergymen to this purpose, that (to the best of their knowledge) we have neither believed, nor taught, any thing repugnant, but every thing agreeable, to the doctrine and discipline of the Church of *England*, as by law established.

These are the securities which we are to give to the Church; these the prudent cautions she takes to prevent any infected member from being incorporated with her. No one therefore (*without highly impeaching his moral character*) can *so often*, in *so solemn* a manner, repeat, by subscription, his assent and consent to the truth of these articles, which his own conscience, at the same time, tells him he disbelieves. For let *this* be remember'd by the way, that *we do not compel them to come in.*

The greatest points in dispute betwixt Mr. *Chubb* and us, are concerning the truth of our first, second, fifth articles, and many others subsequent to them. With

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what face then can any one take upon him the office of a Minister of the Church of *England*, *i. e.* a defender of her articles, that denies the very *first* and *second* of those articles? Is not this a monstrous breach of trust? Is it not basely to betray the cause, we have undertaken to defend? If any such there are amongst us (which God forbid) either crept into the Church already, or in any of our Colleges, in order to creep in; I will venture to pronounce them, one and all, from the Doctor to the Undergraduate, vile hypocrites, and prevaricators with God and Man: That a money-changer, when placed in competition, seems by far the honestest man; and the least punishment that can be inflicted on them, should be what our Saviour applied to those of his days, *i. e.* *they should be whipp'd out of the Temple.* And *this* (I hope) upon cool reflection, will be allowed to be agreeable to his *moral fitness* of things.

But what a pretty dilemma are the Preachers of the establishment reduced to at this rate; that they must either be self-condemn'd for betraying the trust committed to them; or *Ckubb*-condemn'd, as traitors for not betraying it? Is it criminal to discharge our duty? And is the omission of it venial or innocent? To me this is a contradiction in terms; and we must either coin new words to express our ideas by, or must affix new ideas to those already coined. Which way

way will it be possible for us to avoid the imputation or the guilt of insincerity in things of the utmost moment and concern?

He, whose outward profession is contrary to his inward sentiments, is insincere: But he that subscribes to the truth of those articles, which he believes false, makes outward profession contrary to his inward sentiments; *ergo*, he that makes such subscription is insincere. Try it again the other way; he who takes it upon him to preach that doctrine, which he does not preach, is insincere; but he who is ordained a Preacher in the Church of *England*, takes it upon him to preach the doctrine of the Church of *England*; therefore he that preaches not that doctrine, is insincere: Both the major and the minor of these propositions I take to be self-evident, *i. e.* such as need no proof; and therefore that the conclusion, drawn from them, stands firm and undeniable.

Either then we do believe, or we do not believe: If the former, why must we not inculcate that belief? If the latter, why do we subscribe? The only way then to avoid this imputation is, to *believe*, as we *profess*; and to *teach*, as we *believe*. Any one then acting agreeably to his engagements may be allowed to expostulate *thus*: “ Will Mr. *Chubb* now  
“ take it upon him to prove that my belief  
“ and profession is not of a-piece; and that  
“ my heart contradicts my tongue? Nay,



“ but who made thee a judge? How long  
 “ has he invaded the prerogative of the om-  
 “ niscient, and set up for a searcher of hearts  
 “ and tryer of the reins? The Scripture (was  
 “ that of any weight with him) tells us, that  
 “ no one knows the spirit of a man, save  
 “ the spirit of that man which is in him.  
 “ Now, unless Mr. *Chubb* knows my spirit  
 “ better than I do myself, I stand acquitted  
 “ of this charge. My heart never did, and  
 “ (I trust in God) never shall reproach me,  
 “ as long as I live, for making professions in  
 “ matters of such importance contrary to the  
 “ perswasion of my soul. If so, shall not  
 “ God find me out? Am I conscious then of  
 “ that, of which my conscience acquits me;  
 “ or am I insincere, for asserting and main-  
 “ taining my sincerity?” Strange sort of  
 doctrine this, and scarce reconcileable to com-  
 mon sense, and the apprehension of mankind.  
 Yet this seems to me naturally to flow from  
 his insinuations against the Preachers of the  
 Gospel, especially of the established Church;  
 which I should not so long have dwelt upon,  
 but that sincerity is so much cried up by  
 Mr. *Chubb*, and his adherents, as being suffi-  
 cient of itself to recommend a man to the  
 favour of God; let him be ever so much  
 under the influence of an erroneous con-  
 science.

An error in the judgment, we must allow with them, to bear no proportion with an error in the will: But then (we hope) they have not monopoliz'd all the tender mercies of God to themselves on this occasion. If not, are we not equally entitled with them to pardon and forgiveness for any involuntary mistakes? But if insincerity be chargeable upon them, who, subscribing to the articles of the Church of *England*, believe and preach agreeably to this Writer's sentiments, which are contrary to those articles, (as, I think, I have plainly shewn) and, of course, gain his approbation, (the errors of the judgment are out of the question) away goes this boasted morality, and this darling sincerity together, both from Preacher and Hearer; <sup>a</sup> *when thou sawest a thief, thou wast consenting to him, and wast a partaker of his guilt by that consent.* If barely to desert, *i. e.* to turn their backs in the time of danger, be a base betraying of our cause; how great must their perfidy and treachery be, who fly over to the other side, and join the enemy, when the <sup>b</sup> *battle is set in array, army against army*; and, receiving our pay, fight against us with our own arms and ammunition?

He that enters a volunteer into the service of his Prince, and making the strongest pro-

<sup>a</sup> Psalm xv. 18.

<sup>b</sup> 1 Sam. xvii. 21.

essions of loyalty, takes the military oath of allegiance, fidelity, &c. merely to cover his design of rebelling against him, and dethroning him the more effectually, swells his treason to a monstrous size by the additional guilt of hypocrisy and perjury, which paved the way to it; and it must appear in every one's eyes a much greater piece of baseness and villainy than if he had never made this profession, never taken this oath.

This I imagine to be a parallel case, without applying it to any one person living, but to him who makes the application to himself; much good may it do, say I. For let it be considered, that I am not calumniating my brethren, but defending them from calumny; not accusing and condemning, but purging and acquitting them from the foulest of aspersions, the want of ingenuity and honesty in the discharge of their respective trusts. And, "this I have pursued with the utmost fairness and freedom;" *i. e.* by turning the enemy's artillery back on himself, and proving their sincerity from those very arguments which he has brought to prove them insincere; and, *vice versa*, that they could not but be insincere, were they such, as he would have them to be: And yet, "Notwithstanding (such is the humour of the age) I may

<sup>a</sup> *Vide Chubb to the Author, p. 8.*

" possibly



“ possibly be deemed, and represented as a  
“ calumniator, and an enemy to some of my  
“ brethren; than which surely nothing can  
“ be more unjust or ungenerous.

What will he object to those illustrious heroes of old, by whom our religion was reformed, and our liturgy compiled? Will he impute to them want of learning and knowledge, or want of ingenuity and honesty? Let him turn to the Book of Martyrs, which the piety and zeal of his once parochial Minister, but now most <sup>a</sup> Reverend Primate, placed so commodiously in the Parish-Church, for the use and information of his people; and then let him tell me, wherein lay their ignorance and disingenuity. Were they not as *burning and shining lights* in our Church in a *literal*, as well as a *figurative*, sense? Do not their many learned disputations and nice distinctions, against the most artful sophisters and amphibologists of the Church of *Rome*, clear them from the former? Do not the openness and boldness, with which they spake in such perilous times, screen them from the latter? Had they not sagacity enough to discover truth, and courage to defend it? Where is the Man so hardy as to assert this? So brazen as to give matter of fact the lye? Did they not, by translating the Bible into *English*, give proof

<sup>a</sup> Dr. John Hoadly, once Minister of St. Edmund's in Sarum, now Archbishop of Dublin.

of their great sincerity; how desirous they were that all men should come to the knowledge of the truth? And thus by dispelling that cloud of ignorance, which had so long hung over this nation, in common with other popish countries, in a secondary manner, *brought life and immortality to light by the Gospel?* With what zeal did they begin, with what assiduity did they carry on, with what felicity did they at last perfect, the glorious work of a reformation? How did they sift and winnow the doctrines of the Church of *Rome*; that they might sever the chaff from the wheat? With what care and pains did they bring them to the refiner's pot; that they might purge from them all dross and alloy, and bring them up to a standard of truth, capable of bearing the nicest examination of the touch-stone? So that the <sup>a</sup> *words of the Lord*, as handed down to us by them, were, in the language of the Psalmist, *pure words, as Silver tried in a furnace of earth, purified seven times.*

And afterwards, when the storms of persecution arose, and it blew adverse to them, and to their cause, from every quarter; how manfully did they bear up, <sup>b</sup> and *hold fast the profession of their faith without wavering*; and, though they could not out-ride the tempest,

<sup>a</sup> Psalm xii. 6.

<sup>b</sup> Heb. x. 21.

dyed more than conquerors by gloriously perishing in the attempt? With what christian magnanimity, and comfortable assurance, did they withstand all the united powers of earth and hell, in defence of their own doctrine, and in oppugning *that* of the Church of Rome? First, they baffled all the cunning and artifice of their enemies, by the soundness of their arguments drawn from the Word of God, and the strength of their reasonings upon them; and then confounded their malice, and mocked their cruelty, by the greatness of their constancy and perseverance?

Bishop Burnet, an Historian of more credit with our Author, than I take the Four Evangelists to be put together, tells us; that in 1555, in all sixty-seven were burnt this year, of whom four were Bishops, and thirteen Priests; two of which Bishops, *i. e.* Latimer and Ridley, he is pleased thus finely to characterise. Having before told us, how they behaved, when they came to the stake, *viz.* “ that they embraced and encouraged one another;” and described the quick dispatch of the one, and the lingring torments of the other. “ Thus (says he) did these two Bishops end their days and their ministry: The one was esteemed to be the ablest of all, that advanced the reformation, both for piety, learning, and solidity of judgment: The other was looked on as a  
“ truly



“ truly primitive Bishop, that seemed to  
 “ have more of the simplicity of the first  
 “ ages, than the politeness or the learning of  
 “ later times.

What will our Opponent say concerning these people? Were they in earnest, or no? Did they believe, or did they not believe, the truth of those things, which they sealed with their blood? Were worldly possessions, power, and pre-eminence, what they valued, and thought worth contending for? and was christianity brought in to countenance their contention, that it might appear with a better grace? Nay, but the reverse of this is true, notoriously true, to all, who have the least acquaintance with the history of those times. All the good things that this life affords, *i. e.* worldly possessions, power, and pre-eminence, were so far from being valued, and thought worth contending for; that they were despised and trampled upon like dung under foot; and nothing appeared to them worth contending for, but pure simple Christianity, or, in other terms, the *a* *faith once delivered to the Saints*.

And this was what they earnestly did contend for, not only at the hazard, but at the known loss, of all the good things of this life; (which being already in their possession, they

<sup>a</sup> Jude iii. . *Vid.* Burnet's Abridgment of the Reformation, Book III. p. 296. *ibid.* p. 88, 89.

had no need to contend for) and at a certainty of submitting to all the positive evils, which are most shocking to human nature, *viz.* disgrace, imprisonment, poverty, and misery; and at last, to most dreadful and excruciating death. <sup>a</sup> *They forsook their houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands, for CHRIST's name-sake, and took up their cross and followed him: choosing rather to <sup>b</sup> loose their lives, that they might save them the more effectually, and postponing the gain of the whole world, to the loss of their own souls.*

These were no furious, hot-headed zealots, that rushed on inadvertently, like an horse into the battle; but men eminent for their piety and learning, and solidity of judgment, and simplicity of manners. They had taken an estimate of the things of *this* life; and, upon weighing them against the things of the *next*, found them altogether *lighter than vanity itself*: And therefore, in consequence of this, with the greatest coolness of thought, and maturity of deliberation, they contemned the pomp and splendor of a palace, the luxury of a court, and the favour of their prince, not as things in their own nature despicable, or such as they could not taste, or had no relish for; but as obstacles in their way to the king-

<sup>a</sup> Matt. xix. 29.<sup>b</sup> Luke ix. 24.

dom of Heaven, and as disqualifications for the favour of God, the supreme Monarch, who is King of Kings, and Lord of Lords. Oh! laudable avarice! Oh! glorious ambition! which the produce of a whole world was insufficient to gratify! When they lost their all through desire of gain, and perished upon the principle of self-preservation! Can any one require, or another man give, stronger proofs of the sincerity of his heart, than by laying down his life by way of attestation of it? And yet no less than seventeen of this invidious body, the Clergy, did this, in one year, in attestation of the truth of those doctrines, which now are in dispute betwixt Mr. *Chubb* and us. For,

The doctrine of the Church of *England*, as by law established, under Queen *Elizabeth*, and continued to this time, is the same it was in King *Edward* the sixth's; which, in all likelihood, these Bishops had a hand in composing; as may be gathered from the preface to his forty-two articles. And this will appear to any one, who will be only at the trouble to compare the two first of her 39 articles with the second of his 42, differing only by the addition of a parenthesis in hers, which is strongly implied in his.

Now, though this doth not directly prove the truth of this doctrine; and therefore, it may be said, will be of no service to me: yet  
it



it will be enough for me, that it proves they believed it to be true, and gave such convincing arguments for the sincerity of that belief. For, in the first place, the original scriptures, which they had in their hands, were the same with those, which we have now in ours; and the doctrines which they taught and died for, were, in their apprehension, contained in those scriptures. Nothing but such a belief as this could possibly justify the conduct of our *reformers* in surrendring up so many good things, and incurring so many evils: For, upon the bare supposal of the contrary, even their friends would <sup>a</sup> count *their lives madness, and* <sup>b</sup> *their departure would be taken for real misery.*

But supposing the doctrines, which these men believed so sincerely to be true, were not true in themselves; yet that belief of theirs will be of this service to us, who profess to believe, as they did, that it will entitle us, with them, to the reputation of the same sincerity, though we are not called upon to give so sanguinary a proof of that sincerity. For the same degree of evidence, which gained their assent to those doctrines, as true, may gain the same degree of assent upon our understandings, as to the truth of them, as it did on theirs. They believed those doctrines

<sup>a</sup> Wisdom v. 4.

<sup>b</sup> Job. iii. 2.

with

with the same sincerity, before they were called in question about them, as they did after: Which belief was founded on the strength and clearness of those testimonies, which they saw (or at least thought they saw) them attended with. In a word, they did not believe them, because they suffered for them; but they suffered for them, because they believed them. Their faith was prior to their sufferings, and the formal cause of them.

Why may not we then put in our claim to sincerity with them, notwithstanding our enemy's cruel insinuations to the contrary? Nay, I do affirm, and in behalf of myself, and the rest of my brethren, insist upon it, that we are perswaded of the truths of those doctrines which we teach; and let him perswade us out of it, or prove the *negative*, if he can. That all those pious, good, and learned men, who have wrote on those subjects, of what denomination soever, from the reformation to this time, were all in earnest; and were as firmly perswaded of the truth of their tenets, as Mr. *Chubb* can possibly be of his.

But, perhaps, our Author may object farther, and say, that these were men in the days of yore: that they are mightily fallen off, since that, from their simplicity of doctrine, and purity of manners: are now commenced

menced the <sup>a</sup> *children of this world*; and, as such, *become wiser than the children of light*: that the <sup>b</sup> *wisdom of the serpent* has swallowed up the *innocence of the dove*: and that they pursue their way to worldly possessions, power, and pre-eminence, more warily and securely than formerly they did; *i. e.* without risking the *loss of an hair of their head*, or standing the chance so much, as whether it shall *be changed, white, or black*. This may be too true, for ought I know; perhaps more true, than he is aware of: because the charge will rest at their door, that are thus fallen off; who will be found to be the direct *opposites* to those, where he would have it lodged.

This affects those only, who have made these innovations in doctrine; *i. e.* those of his own hue and complexion. But this does not reach those, who continue to preach the same Doctrines, as were then taught and maintained, as agreeable to the Word of God.

\* Articles agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at *London*, in the year 1562, for the avoiding diversities of opinions, and establishing consent in true religion. If they were true *then*, so they

<sup>a</sup> Luke xvi. 8.

<sup>b</sup> Matt. x. 16.

\* *Vid.* Preface to the 39 articles.

continue



continue *still*: if they were not true then; yet if they were sincerely believed to be true; so may they continue to be believed *now*; which is sufficient for my purpose.

And as to the other part of the charge; *i. e.* the falling off from the purity of manners: that happens to be entirely out of the question. For *truth*, whether it be divine, or moral, is truth still; let it come from what quarter, or from what mouth, it will.

Should the Devil himself, the father of lyes, assert this proposition; *viz.* *There is one God*, (for that he believes so, and trembles, St. *James*<sup>d</sup> tells us) would it not be equally as true, as tho' the assertion had been St. *James*'s, nay, or even Mr. *Chubb*'s own? But, if otherwise; where would that Charge alight most heavily? On those, who maintain and teach, what they have solemnly taken upon them to maintain and teach; or on those, who maintain and teach the very contrary, to what they have solemnly taken upon them to maintain and teach? And how worldly-wise soever the Clergy of the Church of *England* may be, in these latter days, become; yet many of them, long within the memory of man, have given as convincing proofs of the integrity of their hearts, and sincerity of their attachment to the principles

<sup>d</sup> St. James ii. 19.

they professed (so far as they were called upon) as any of their predecessors had done.

What will he think of the seven Bishops committed to the *Tower* for refusing to read King *James's* declaration for liberty of conscience, and for remonstrating against it in a bold (though modest) manner? Had they not the honour of God, and the interest of religion deeply at heart? And did they not postpone the honour of the King, and their own interest, to these higher *considerations*? Was it from a principle of stubbornness (think you) and a spirit of contradiction, or want of duty \* and obedience to his Majesty's commands; or a due tenderness towards dissenters, that they refused to comply with his injunctions? Nay, but some of them gave convincing proof of the contrary of that. They judged (according to the apostle's advice) *whether it was right in the sight of God, to hearken unto men, more than unto God<sup>b</sup>*; and giving the latter the preference in their esteem, cheerfully submitted to bonds, and imprisonments, *not expecting deliverance*, (if at all) upon easier terms, than that of deprivation. They went full of that comfortable assurance, with which the three children expressed themselves to *Nebuchadnezzar*, when about to be cast

\* *Vide Quadriennium Jacobi*, p. 160.

<sup>b</sup> Acts iv. 9.

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into

into the fiery furnace; <sup>a</sup> *We are not careful (said they) to answer thee in this matter; if it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King: But if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the graven image, which thou hast set up.*

Can any one now call the sincerity of these people in question, who hazarded the All they had in this life, nay, even life itself, rather than do any thing inconsistent with the dictates of prudence, honour, and conscience?

I could pursue this argument a great deal farther, and prove irrefragably, by many particular instances, from the reformation down to the present times, the great sincerity of the Clergy, in *professing* a good *profession*; and their firm and steady adherence to what they *thought* the truth. But this I purposely avoid, lest our enemies, on the one hand, glad with the occasion to traduce, should represent me in false colours; *i. e.* an Anti-Revolutionist, than which nothing surely can be more unjust, or ungenerous; or lest my friends, on the other hand, baulked of their expectations, should blame me for prolixity, and swelling the number of my pages, than

<sup>a</sup> Daniel iii. 16, 17, 18.

which



which nothing surely can be more opposite, or foreign to my present purpose.

To return then to the *reformers*; with respect to whom I should be glad to know, what should hinder them, who had exerted abilities so far superiour to the greatest part of mankind by their attainments in all other learning and knowledge, from discovering the truth in religious matters, which were the chief scope and bent of their study? Other things served only for their amusement, to divert and unbend their minds a little, that they might prosecute these graver studies with the more intenseness and success. All their thoughts were taken up in the search after *truth*; for which they took the Scriptures as their clue and their guide. Is it agreeable now to the reason of things, even but to imagine it *likely* for these men not to understand the meaning of the Scriptures, which they were so well acquainted with in their original tongues, and which they read by day, and meditated by night? Or is it agreeable, even to Mr. *Chubb's* moral character of God, to think, that he would suffer such men with so much earnestness to seek him, where he has declared he would be found; and, at the same time, that he would conceal himself from them in clouds, and thick darkness? Were their eyes so sharp-sighted in all other respects, that they

could espy out things abstruse, and at a distance, almost with a single glance; and did they fail them here alone on objects, where they had fixed them with all possible stedfastness, and exercised all their acumen, attention, inspection, and penetration? *Xante retro propera*; let the whole course of nature for the future be inverted; let the streams flow reflux to their fountains head; and ascend to the starry height, by descending into the deeps<sup>a</sup>.

If these men, with all their sagacity and diligence in searching, could not discern those difficulties in the Scriptures, those knots in a bullrush, which, he may fancy, he has discovered; if they saw such doctrines there, as he did not see; and, *vice versa*, saw not those doctrines there, which he pretends to see; as their writings do plainly testify; the question only turns upon this, Whose judgment any wise man would chuse, as most safely to be relied on; whom he would think most free from error and deception, our Author, or them, supposing them equally sincere in declaring their respective judgments?

Now, as on the one hand, I think, it appears plain, even to demonstration, from the

<sup>a</sup> ——— *Quis neget arduis  
Pronos relabi posse rivos  
Montibus, & Tiberim reverti?*

Hor. Od. 29. Lib. 1.

greatness

greatness of their natural and acquired abilities, that *their judgments* must needs be better informed than *his* : so from the purity of their lives, and the sanctity of their manners, and a strict observance of all evangelical, as well as moral, duties ; that they have, at least, an equal title with him to sincerity in their professions ; That they firmly and heartily believed the main points in dispute, and the chief and principal things, which are contended for, and against ; *i. e.* the doctrines of a propitiatory sacrifice, the satisfaction of CHRIST, and our redemption wrought by him on the cross, together with his mediation and intercession at the right hand of God for us, consequent upon it, to be real christianity, and the true Gospel of CHRIST ; “ and “ not \* that they were rather, and in the “ main, the doctrines and commandments, “ and the interest and power of men.”

What purpose would it serve, what end would it promote, for them to preach up the doctrine of imputed righteousness, and salvation only, through a faith in CHRIST's merits ? Was heaven to be purchased by good works alone, and was our own personal righteousness the only term of our acceptance with God ? Shew me the man that had a

\* Author to the Reader, p. 4.



better title to it than they; that had stronger grounds to build their hopes upon, (nay, confidence) of being most graciously accepted with him. But alas! they had too well learned that lesson, which came down from Heaven; *i. e. know thyself*<sup>a</sup>: had searched too closely into their own bosoms, not to discover by themselves, that <sup>b</sup> man was very far gone from original righteousness<sup>c</sup>. They were therefore *too modest* and *bumble* in their own eyes, to think any man that is naturally engendered from the offspring of Adam, could be *personally valuable* in the sight of God, who is of purer eyes than to behold iniquity; but confessed with the church<sup>c</sup>, "that we  
" are to be accounted righteous before God,  
" only for the merit of our Lord and Saviour  
" JESUS CHRIST; and not for our own  
" works and deservings."

There is indeed, notwithstanding this, as Mr. Chubb observes with pity and concern, sometimes great zeal pretended to be shewn for christianity, when there is just ground to presume, that the true Gospel of JESUS CHRIST is least at heart: and, that he might not assert a falshood here, as in many other

<sup>b</sup> ————— *ē calo descendit ywōd aenlōn.*

Juv. Sat. 11.

<sup>c</sup> Article 9.

<sup>d</sup> Chubb. p. 155.

<sup>e</sup> Article 11.

places,

places, he is resolved to exemplify it for once ; and to give you a flagrant instance of it in his own person. For, as in the former part of this defence I have purged my brethren from the imputation of the darkeſt ignorance, *i. e.* a want of ſenſe and learning, rightly to underſtand and interpret the Scriptures ; and therein expoſed his arrogance and vanity in oppoſing himſelf to them, and undertaking to make it good : So, in this latter part (as I hope at leaſt) have I acquitted them from that heavier charge, *i. e.* that of the blackeſt villainy, the want of ingenuity and honeſty to ſet them in their proper light ; and thereby have convicted him already (and ſhall anon, I truſt, more fully convict him) of the greateſt virulence, and uncharitableneſs, in bringing ſuch an accusation againſt them.

Thus could I have traced it down from the reformation to this time : And the inſtances, which I have brought of perſons zealous for that way of worſhip in which we ſerve the God of our fathers, were not of *ranting, furious* enthuſiaſts ; but were men of cool heads, and devout hearts, who had a *zeal according to knowledge* ; many of whom were martyrs, and confeſſors of the truth, and the reſt (though few, named) were men

<sup>c</sup> Romans x. 2.

of the greatest attainments, not only in learning and knowledge, but in virtue and piety (though exemplary, yet) unfeigned: <sup>a</sup> Men, who sought their GOD day by day, and delighted to know his ways, as a people, that did righteousness, and forsook not the ordinance of their GOD, that asked of him the ordinances of Justice, and took delight in approaching to GOD <sup>b</sup>.

<sup>c</sup> What shall I say more then? For the time would fail me to tell of Jewell, and of Andrews, and of Chillingworth, and of Hammond, and of Hooker, and of Stillingfleet, and of Taylor, and of Patrick, and of Pearson, and of Beveridge, and of Prideaux, and of Norris, and of other Preachers and Writers of our Church. These all having obtained a good report through faith, wrought righteousness, and stopped the mouths <sup>d</sup> of gain-sayers; and by the works, which they have left behind them, as lasting monuments both of their learning and piety, have furnished their successors (were they otherwise at a loss) with arguments, whereby to put to silence the ignorance of foolish men.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race which is proposed, and

<sup>a</sup> Isaiah lviii. 2.

<sup>c</sup> Heb. xi. 32.

<sup>b</sup> Isaiah lviii. 2.

<sup>d</sup> Heb. xi. 33, 37.

which



which *these men have* ran before us, stripping ourselves of every weight, which might encumber and retard us; and clearing the course of every sin, which, like a multitude of spectators, *doth so easily beset us*<sup>d</sup>, i. e. hem us in, entangle, and obstruct our progress towards the Goal. And, *lest we are wearied, and faint in our minds*; and so desist, and fall short of the prize; let us, looking to JESUS, the author and finisher of our Faith, like him, *despise the shame* wherewith our enemies would load us; like him *endure such contradiction of sinners* against us; For if ever there was a set of men in the world, who, being legally called, and ordained to be Ministers of JESUS CHRIST, and Preachers of his Gospel, did sincerely believe the main points in dispute to be the true "Gospel of JESUS CHRIST, "and not to be the doctrines and commandments of men;" and, in consequence of that belief, have maintained, taught, and inculcated those points upon their hearers (without doing which they could not conscientiously have discharged themselves of that sacred trust committed to them) even that alone, if it be allowed (and surely no one has the front to contradict it) will be sufficient to justify

<sup>d</sup> Heb. xii. 1. &c.

<sup>e</sup> Vid. Scap. Lexicon, p. 705, in locum.

the *living* as well as the *dead*, in continuing to teach and preach as we now do: whom therefore Mr. *Chubb*, was the word *charity* in his mouth any more than *sounding brass*, or a *tinkling Cymbal*, ought ('till he can prove to the contrary) to esteem, as equally sincere in our present profession as those, who went before us, have been; we having the *same spirit of Faith*, according as it is written, *I believed, and therefore have I spoken; we also believe, and therefore speak*.

2 Cor. iv. 13.

S E C T.

## S E C T. V.

AND yet this is the Gentleman, that, upon occasion, can take the name of charity in his mouth, as often as any body; nay, and to shew how extensive it is too, will stretch it even unto *unbelievers*; whilst the *true professor* shall fall vastly short of it. Hear him, with how much softness, and self-complacency, and inward satisfaction, he declares his good-will towards them in these words:

“<sup>a</sup> However I will so far interest my self in the case of unbelievers (*and who doubts it being his own?*) as to say, they ought to have justice done them. And, if they have any thing to offer against christianity, as the ground of their infidelity, they ought to be heard, and answered in the spirit of the Gospel, which is a spirit of meekness, forbearance, and love.” This is a fine time of day indeed to offer any thing against christianity; which made its way into the world,

<sup>a</sup> Vide Author to his Readers, page 9.

when



when an infant, through all the oppositions which could possibly be made; all the powers, and learning, and wit, and malice united and combined together against it, merely by the force of its own naked truth. *Then*, if ever, was the time to crush it at its birth; when it was weak, and could make but a poor resistance: And *there* was the place (or no where) had it been false, to prove its falshood upon the spot; where every thing relating to it is asserted to be said and done.

But this, with all their strength and cunning, they could not then effect, *so mightily grew the word of God, and prevailed.* It is too late therefore, with submission, to offer any thing against christianity, as the ground of infidelity, now it is in its state of manhood; now it has stood its ground above these 1700 years; and it is a very inviduous task, even but to attempt to deprive us of that, which we, for so many centuries, have been in possession of; and have esteemed as our richest treasure, and our greatest blessing. Perhaps indeed he may think that *this*, like other things, if so old, should be worn out by this time: That its antiquity should be attended with decay. But that is a cruel mistake of his, the Scriptures are not to be *folded up and changed as a vesture*; but, like their Author, are *always the same, and*

\* Heb. i. 12.

*their years shall not fail.* <sup>b</sup> *Heaven and earth shall pass away, but his word shall not pass away.*

Every thing, that could be offered against christianity, as the ground of infidelity, has been brought long since by his brother *Julian*, and other apostates. They have been heard, and answered over and over in the spirit of the Gospel, which is a spirit of meekness, forbearance, and love. And well indeed it is for him, and all other such virulent writers as he, that the Church, against which he draws his pen, is so truly christian; is possessed to such a degree with this spirit of the Gospel, this spirit of meekness and forbearance. Were they to treat any other established religion, any other national Church upon the face of the earth, in that contumelious and unworthy manner, in which the Church of *England* is treated by them, whose doctrines, how well soever supported by sacred testimonies, serve only for matter of burlesque and ridicule; and whose ministers, how able or pious soever, must be brought forth with all the little buffoonery of mock-wit, made poignant by nothing but scandal and ill nature, to be made a spectacle to the world <sup>c</sup>, and a *gazing stock both by reproaches and afflictions*, they would soon meet with a

<sup>b</sup> Luke xxi. 33.

<sup>c</sup> Rom. ii. 8, 9.

quite different return from their hands; would scarce find so much meekness or forbearance from any other quarter; but their contention and disobedience of the truth would be attended with a tribulation and anguish here; *i. e.* with punishment, even from the secular arm. But as *Michael*<sup>a</sup> the Archangel, when contending with the Devil, durst not bring against him a railing accusation; but said, The LORD rebuke thee: So we, in the spirit of the Gospel, give back all railers and false accusers into the hands of GOD, their proper judge for chastisement; which, that it may not be too severe, we beseech him earnestly in that most excellent office of our Church, *i. e.* the Litany; that it would please him to forgive our enemies, persecutors and slanderers, and to turn their hearts. *Being reviled, we bless; being persecuted, we suffer it; being defam'd, we intreat; we are made as the filth of the world, and are the offscouring of all things unto this day*<sup>e</sup>.

Thus unbelievers, if any such there are among us, (and I wonder that he, of all Men, should doubt it) ought to be heard and answered in the spirit of the Gospel of CHRIST; which is a spirit of meekness, forbearance, and love: whilst we, the true believers (as being the

<sup>a</sup> Jude v. 9.

<sup>e</sup> 1 Cor. iv. 12 and 13.



reverse of these) are to be handled in a manner quite different; *i. e.* are to be assaulted without offence or provocation given; and if we make any resistance or defence for ourselves, or for our most holy religion, are to be heard and answered in the spirit of infidelity, which is a *spirit of bitterness, hatred, and revenge.*

" \* We are the bears that are to be brought out to stake; that are to be given up to the rabble to be worried and torn to pieces, to make cruel sport and pastime for them. We are the people, whose throat he is for putting the knife to; that he may be pleased, and yet complain, to see too many of us start back." As though it was not enough for us to be thus *exposed* and *fastened* down in this wise; but we must be *muzzled* into the bargain, to prevent our *biting* in return; or even from *crying* out, when bitten. This is the usage that we are to put up with, to shew our bravery, and passive valour: and *as sheep before their shearers are dumb, must not open our mouths; that<sup>b</sup> our moderation may be made known unto all men.*

And yet the Government (who could think it?) is on our side all this while. For the preservation of this Church, the Revolution was brought about. For the preservation of this Church, the succession to the throne

\* *Chubb.*

<sup>a</sup> *Isaiah liii. 7.*

<sup>b</sup> *Phil. iv. 4.*

was settled on the illustrious house of *Hanover*. For the preservation of this Church, has our present Sovereign taken an oath at his coronation; and from hence derives his most glorious title; *i. e.* that of *Defender of the Faith*.

But, *Lord!* How long shall thine enemies triumph over thee, ungodly? How long shall they cry over thee, *There, there, so we would have it?* Shall they, merely because they pass with impunity from the Government, dare to speak such perverse things; and shall we of the Establishment be afraid to oppose, and vindicate ourselves, when oppressed and wronged? Shall we bear them speak wickedness with their mouths, and with their tongues set forth deceit? Shall they sit, and speak against their brother; yea, and slander their own mother's son? These things shall they do, and shall we hold our tongue; that they may think wickedly, and that we are even such as themselves? Or rather, shall we not reprove them, and set before them the things that they have done?

Indolence, in a time of action, is equal to desertion; and he, that is not for us, is against us. What infatuation is it then, that hath seized us; that we should hold our tongue, and say nothing; <sup>b</sup> when silence from good words is a shame, and reproach; and

<sup>a</sup> Psalm l. 20, 21, 22.

<sup>b</sup> Psalm xxxix. 3.

therefore

therefore should be pain, and grief to us? \*

And are we the sons, and successors of those, who gloriously purchased this reformed Church with their blood; that they might convey it down to us pure and undefiled? And shall not we dare to stand in the gap, in its defence; when the powers of the earth are engaged on our side? Shall we tamely and quietly suffer ourselves to be spoiled of that, which cost them so dear, without stirring hand or foot, to protect and secure it?

What a fatal indifference is this in things not indifferent? What a deadly lukewarmness in things, which demand our greatest zeal and ardour? And yet the Apostle to the *Galatians* tells us, *It is good to be zealously affected always in a good thing.* How deeply then ought we to be affected on the present occasion; when our all, every thing that is good and valuable, is brought in question; and the dispute turns upon no less points than these, viz. the means of grace in this life, and the hope of glory in the next. These are important questions indeed, in which the body of mankind are manifestly interested; and, as nothing less than our salvation is at stake, ought to put us strongly upon our

— Unde

\* *Hæc tetigit Gradive tuos Urtica Nepotes?*

Juv. Sat. 2.

\* Gal. iv. 18.

F

guard,



guard, and to make us extremely cautious, how we part with it.

Shall they *contend earnestly* against the faith; and shall not we contend for it *at all*? Or, which is much the same, shall we set about it with such coldness and remissness, as though we cared not what the *issue* of the contention was? Shall we be afraid of the faces of men, of offending some rich and wealthy neighbour, or of being rejected and thrown off by a party? God forbid. Nay, but party is not at all concerned here. It is our *common christianity* which labours; and therefore demands our succour and assistance. Here are neither high nor low, neither Churchman nor Dissenter, *neither Jew nor Greek, neither bond nor free*: But all distinction should be swallowed up and lost in that one denomination, *i. e.* that of *Christians*. This is (as observed before) what the whole body of mankind are manifestly interested in. Unawed then by the frowns or threats of the great; unbrib'd by the smiles or promises of the powerful, we are to pursue our way steadily through *good report and evil report*, regardless of the little censures of the world.

For, because the subject of this dispute, as it enters into those important questions, *viz.* What is, and what is not the Gospel of JESUS CHRIST? is what we, as Preachers of the Gospel, are particularly interested in: So  
have

have we a much higher call than that of Mr. Chubb's, if any thing should appear erroneous, to refute it: which call therefore I cannot but think it highly criminal to disobey.

And yet, notwithstanding this defiance of his, and this stronger obligation upon us, antecedent to it, to *speake with our enemies in the gate, and to prevent the heathen from entering into the inheritance of the Lord*; contempt, and reproach, and calumny, and detraction, must be expected to be the portion of those, who shall venture to take up the weapons against him; and, through a sense of honour and duty both, shall have the resolution but to attempt to support a sinking cause, and an injured reputation.

But be that as it will. They know already, what they have to trust to, from the specimen given them of it in this *new true Gospel* of his, where all the scurrility and abuse is scraped together, that can possibly be collected out of the jakes and sinks; as though we were unworthy to be treated even with common decency and good manners.

First of all he begins indeed with fly insinuations to the prejudice of the Preachers of the Gospel in general; as though they *all* made use of a future judgment and retribution, only as a proper "topick for argument;

“ as a subject, which affords matter for a  
 “ man handsomely to harangue half an hour  
 “ in a pulpit upon, &c. but that they paid  
 “ no such serious regard to it, as that it be-  
 “ comes a ground, or reason of action to  
 “ them, which might direct and govern  
 “ their minds and life.” For that this  
 (though covered) is his meaning in this place,  
 is easily to be gathered, from what he more  
 plentifully bestows upon them in several  
 parts of his treatise. In *that* he takes every  
 little occasion to bespatter, and throw dirt,  
 according as he is more or less in sport ; nay,  
 and very often goes out of his way (such is  
 his industry) to pick it up elsewhere, when  
 it is not nigh at hand.

This, I think, does not at all argue any  
 good opinion he has of his own cause ; or,  
 that he entertains a bad one of his adversaries :  
 when he is forced to have recourse to such  
 poor artifices to gain his point ; and must, by  
 any means, right or wrong, prejudice the  
 minds (whether of the *great* vulgar, or the  
*small*,) against his opponents, in order to secure  
 success. 'Tis much, thinks he, if they are  
 not cast in their suit, who have a *partial*  
*judge*, and a *pack'd jury* against them.

But, that I might not be thought merely  
 to declaim, or harangue half an hour on this  
 subject, I shall draw together from the several  
 passages of his book a great part of those scur-  
 rilities



ilities and invectives, he has bestowed upon us, into one view; that so the Reader, having proper references to the passages themselves quoted, upon turning his eye thither may be able, of himself, without any reasonings upon them, to judge, whether he is falsely accused, or not; and may from thence be the better able to determine, how far he is entitled to be "heard, and answered in the spirit of the " Gospel of CHRIST, which is a spirit of " meekness, forbearance, and love."

## S E C T. VI.

THE first remarkable passage, that I shall clap my finger on (and a remarkable one it is) is *this*, where speaking of our Saviour, he says, "His holy life and doctrine drew on him the unreasonable resentment of the Clergy among the *Jews* ; who stirred up the rest of the people against him." Now I would fain know of Mr. *Chubb* in which of the Evangelists he met with this passage? What chapter and verse will he refer us to, that we may find it? After all my search and inquiry I can discover no such word as Clergy, in all the Epistles and Gospels put together. Perhaps he may say, by way of reply, that the words *Priests* and *Chief Priests* often occur in the Gospels, who are set forth as very *officious* in stirring up the resentment of the people against Jesus? and therefore that *that* will be a tantamount. Why, if it would be so in reality, did he not express this charge in the Evangelists own words? If it would not be so in reality, with what

what design, and by what authority hath he changed the terms? Supposing the terms *Priests* and *Clergy* to be *synonymous*, to couch under them the same ideas, and to mean the same sett of people; yet the latter (being a term more modern and familiar among us) serves to convey a quicker and more general apprehension of it to the vulgar; and direct them immediately to fix their eyes on that order of people, now going under that denomination. It would not therefore have answered his purpose so well, to make use of the Evangelists own words; lest the *Clergy* of this land should have no share of the *odium*, should pass unthought of (as well they might, being then, and for many ages since, unborn) and therefore they must be changed, and the *Clergy* brought in *neck* and *shoulders*, that, in their turn, he may draw on them the unreasonable resentment of the Laity among Christians, and stir up all the people against them. This then seems to me to be the genuine design of his substituting the word *Clergy* in the room of *Priests*; which, for fear it should pass unobserved, he has distinguished with *Italicks* to make the more observable.

But which of his talents has he a mind to display most here? Would he make his malice or his ignorance, the more conspicuous? For either he must be extreamly unacquainted himself with the account given by the



Evangelists in this matter, and the whole oeconomy of the *Jewish* state; or must suppose, that every one else is unacquainted with these things, and that so he may palm upon them what he pleases; or that they must give up their knowledge, how well soever grounded, to his bare assertion, his bold and manifest misrepresentation of them.

Not that he has introduced the word *Clergy* in this place out of any ill-will to the *Jews* in particular, any more than to the *Mahometans*, or any other infidels; but only to prejudice the minds of his readers against all that go *now* under that denomination. For that this was his design here, and that it proceeded from a <sup>a</sup> *mind evil affected towards the brethren*, will appear to every impartial judge, that shall duly read and consider what follows, to which this was intended only as a prologue. He is not content barely to mock and insult the *highest* of our order, and to brand the *lowest* with the most scandalous and opprobrious names; but is for robbing the church of its revenue, and the clergy of their maintenance; even for stripping us of our very habits, and for turning us out with no other badges of distinction, than such as shall render us the objects of contempt, derision and reproach.

<sup>a</sup> Acts xiv. 2.

“ CHRIST,

“**CHRIST**, says he, did not lay the foundation of friendly societies to answer the purposes either of pomp, or wealth, or power.” Which indeed is very true. His views were of an higher nature, *i. e.* the salvation of mens souls. *His kingdom was not of this world; the son of man had not where to lay his head.* He had no power, wealth, or worldly possessions, to invest his disciples with, when *living*; or bequeath them, when *dead*. Nay, so far was he from it, that he required them to forsake their houses, and lands; to disembarraiss themselves of the encumbrances of this life; to sell all they had, and give to the poor, before they could commence his proselytes. They were *first* to take up their cross in this wise, and *then* to come and follow him.

Well, and what then? Why then I'll warrant you, it follows, that it is not lawful for Christians now-a-days to be attended with pomp, or to be possessed of wealth or power. If so, let Mr. *Chubb* prevail upon his friends and adherents to begin the reform; to strip themselves of all their wealth and power; and I'll engage for all my brethren to a man, that they shall be the next who shall follow their example. It is enough, I think, to mention those things, which is just the same as to expose their absurdity.

“ He

“ He never intended, that among his Disciples and followers, that some should be singled out from their brethren to be possessed of great revenues, live in stately palaces, &c.” So says Mr. Chubb; why then, I say, it has happened to them better than CHRIST intended. But how came he to know our Saviour’s intention? Doubtless had he intended the contrary, *He who upholdeth all things by the word of his power*, would by his providence have ordered things so, that none of them should ever, by inheritance, have obtained a more excellent lot than his primitive Disciples.

But was CHRIST’s Church always to be in the same afflicted state, as it was in the beginning? Were his Disciples and followers, like their elder brethren, always to be hunted from city to city, and to have no resting place for the sole of their feet? Was the blood of the Martyrs to be the seed of the Church, and none to reap the harvest springing up from that seed? Was it to expect no better usage after it came to be patronized by princes; to be received and embraced by whole countries; and established as a religion of nations; than when all the powers of the earth (*Jews and Gentiles*) were confederated against it, and endeavoured, by all the terrors of human cruelty, in ten general persecutions,

not



not only to prevent its growth, but to extirpate and destroy it root and branch?

These questions, I think, answer themselves. But though this be levelled directly at the Clergy, as may be gathered from what follows; yet has he expressed himself in this place so loosely and indeterminately, that it is applicable as well to the Laity, as the Clergy. For, if our Saviour intended, that among his Disciples and followers, none should be singled out from their brethren to have great revenues, &c. it will follow, either that no Christians are to be possessed of great revenues, or that all his Disciples were of the Clergy. And are we then to have no christian Kings, Princes, and Governors, who are to be singled out from the rest of their brethren? Or, are we to be all such in common, without this singling, or distinction? Or, if we have these Kings, Princes, and Governours, are they not to be possessed of great revenues, and to live in stately palaces? Well, but, we will say, he meant this only to the Clergy, *i. e.* the Bishops and other Dignitaries of the Church; that they should be cut off from those glittering appendages. Pray, what are the Clergy made of different materials from the Laity? Are they not fellow subjects with them? Make they not a part of our constitution? Are they not members of the body politick? Are they the sons  
of

of the earth sprung up spontaneously out of the ground; and have they no parents or kindred among us; and must they not enjoy the advantages as well as feel the disadvantages, which accrue to that body, in common with the other members? Or, are we the only parts that must be exposed to nakedness and cold; whilst the *more uncomely parts have the more abundant comeliness*? Are they, that devote their lives to the service of the altar, to devote themselves at the same time to poverty and want? What one then of human race so much in love with misery, as wittingly and knowingly to take the ministry upon him on those most uncomfortable terms? Mr. Chubb would then soon gain his point indeed, *i. e.* the Church must soon sink for want of its proper supports; and Christianity itself be soon abolished and set aside.

But our Author himself, how little soever he is aware of it, is a living instance in his own person, both of the expediency, nay, the necessity, not only of a settled and standing maintenance for the Clergy; but likewise that that maintenance be handsome and creditable. For, if when attended with these decent and honourable circumstances, and placed in these superior stations of life, they are not a whit secured, or placed out of the

<sup>a</sup> 1 Cor. xii. 23.

reach of abuse and scandal from the meanest plebeian tongue : how had they been despised and trampled under feet, had they been placed lower, and more within their reach ? Exposed upon every occasion, and no occasion, to the mercy of those, to whom our miseries and hardships would be *pastime and delight* <sup>b</sup>. And how must we expect to be brow-beat at every turn, to be dashed out of countenance by the opulent and great, and denied the privilege either of a reply, or but a look ; if the very *abjects* should be allowed to come together against us in this wise, making mows at us, and ceasing not.

It is for the good therefore of religion itself, and all the professors of it in general, that the Clergy be *securely* and *amply* provided for, as an encouragement for them to endeavour to excel in learning, and in every good work : *Securely*, that they may be thereby defended and protected from the insolencies of the prophane and busy mocker ; *Amply*, that they may be thereby not only enabled to make a reputable figure themselves in the world ; but may have it in their power likewise to reward and encourage others, in their turn,

<sup>b</sup> Nil habet infelix paupertas durius in se

Quam quod ridiculos homines facit

Juv. Sat. 3.

whom



whom they shall find treading in their own steps, and laudably endeavouring to excel.

Wealth and power, placed in such hands as these, are a firm foundation "for friendly and religious societies:" nor can I think it at all thwarting our Saviour's intention, that such as these should be singled out from their brethren, to be possessed of great revenues, and live in stately palaces. Singled out, I say, in Mr. Chubb's own words, *i. e.* that they should be choice select men, not taken up with at a venture, without a previous trial had, or distinguished and preferred for being of *this* or *that* party: They should distinguish themselves *first* for the soundness of their doctrine, and the purity of their lives, before they should be distinguished by others, and placed by them on thrones, and garnished stalls, and seats of honour; that the men of the earth might be no more exalted against them; but that all men, seeing virtue rewarded even in this life, might be enamoured with it the more for being placed in so fair a point of light; and, with an inward pleasure, might give their outward approbation, *Such honour have all his saints.*

And where would be the harm of all this now? And who, but the wicked and the envious, would be the worse for it? Such as these, we know, have sometimes adorned the highest stations in the Church; and such

as these, I am perswaded, are yet to be named, who are, and would be its present ornament and support. And it is an high impeachment of his Majesty's wisdom and goodness, or rather of the fidelity of that pious and able ministry, by which he is surrounded and advised, even but to suppose the present bench of Bishops inferior to any of their predecessors; amongst whom, sure I am, that there are several at this time, who have deservedly "obtained the reputation of "being the great defenders of Christianity.

If such a man as this *desireth the office of Bishop, he desireth a good work*<sup>a</sup>. Now, amongst other qualifications required by St. Paul to Timothy, it is said, *he must be given to hospitality*, and to the same purpose to Titus, *That a Bishop must be a lover of hospitality*. I would fain know now where-with this hospitality must be kept up? The hospitality must surely be in proportion to the revenue; so that if that be slender and contracted, the other must needs be narrow and confined. They are to *be ready to distribute, willing to communicate*. Out of what, I would fain know? Can you have a painted vest of a naked *Piſt*, unless you strip him of his skin for the spoil? Perhaps you will say, if they

<sup>a</sup> 1 Tim. iii. 1. <sup>b</sup> *ibid.* 2. <sup>c</sup> Titus i. 8.

<sup>d</sup> 1 Tim. vi. 18.

are willing, it is enough : you will be so favourable as to take the will for the deed. But how much better is it, where inclination and ability go hand in hand, and the former puts the latter into motion ? When they therefore, who are possessed of great revenues, apply them in the manner here prescribed ; how much more modest and christian-like would it sound to call such an application by the name, which the apostle gives it, to wit, that of <sup>a</sup> *hospitality*.

But hard would be the fate of such people with all their great revenues, if all were such severe censors as Mr. *Chubb*, where the use or disuse of them would equally displease ; and they could neither keep a table equal to their income, without the charge of wallowing in luxury : If they dispense their substance with a more sparing hand, must be accused “ with fordidly heaping up riches to raise a “ family.” What an unreasonable man is this, that is resolved not to be pleased with us, either full or fasting ? And how happy for us is it that the Apostle, in this difficult situation, has given us a certain rule of behaviour ; and that the same person who requires Bishops in particular to be given to hospitality, which I think implies, that they are to have revenues to be hospitable with, has required all

<sup>a</sup> Tim. v. 8.



Christians in general to provide for their own families, *condemning those that do not, as worse than an infidel* <sup>a</sup>?

As to the remainder of the brethren, from whence *these* are singled out, *i. e.* the bulk of the inferior Clergy; I believe, he may set his heart at rest. It is a general observation, (and a melancholy one it is) that they are more remarkable for *raising a family*, than for heaping up riches to raise it a fortune. The revenues, they are possessed of, are not so great, nor the palaces they live in so state-ly, as to give any offence, I hope. Luxury must be a stranger to their table, and frugality must always preside there, if they intend to have any thing to set on it. But if, amidst all this, through providence and good management, they chance to be found heaping up riches, they are generally so wise, *as to know, who shall gather them* <sup>b</sup>.

But why, of all men, should the Clergy be precluded from heaping up riches to raise a family; when we see all other professions, whether in Law, Physick, or Trade, making haste to get rich, purchasing great estates, and mightily strengthening and aggrandizing themselves and families? Either he must enjoin us celibacy with the Papists; and deny us that privilege, which St. Paul claims, of

<sup>a</sup> Tim. v. 8.

<sup>b</sup> Psalm xxxix. 7.

*leading about a sister, a wife<sup>c</sup>; or else he will find it a difficult task to prove, that we have not the same calls both from nature and duty, with other parents, to provide for the children whom God has given us. There are but few amongst us who have an opportunity of doing this in an ample manner; and they are generally men of family, as well as fortune, whose revenues are encreased by the addition of a patrimonial inheritance to their spiritual preferments; and these, I conceive, they are not obliged in conscience to throw up and renounce, any more than laymen are.*

And as to their lording it over those, by whose labours they are maintained (which, whether it be for emphasis, or elegance sake, is twice repeated in the compass of six lines) they are so far from it in general, that they think themselves very happy, if not defrauded of their dues, and vilified and degraded into the bargain (as in the present case) by the meanest and most foul-mouthed of the people; who, instead of labouring to maintain the Clergy, or even contributing the least towards it, hath found out a trick worth two of that, *i. e.* not to labour to maintain himself. Now, even but to attempt to defend ourselves in the possession of our rights

<sup>c</sup> 1 Cor. ix. 5.

and privileges against the injuries, the outrages, and insults of those, with *whom we have to do*, must be termed lording it over those, by whose labours we are maintained; as tho' not to submit to all those hardships tamely and passively, was just the same as to begin hostilities, and commence aggressors.

The thrones, and garnished stalls, and seats of honour, which he has such an aversion to, are rather decorations and ornaments to the place than the men. The house is the LORD's, which is thus *magnifically set off*; and the same reason that prevailed in Solomon's days, will hold good now, *i. e.* \* *The palace is not for man, but for the Lord God.*

And not only the house itself is thus to be set off, by way of distinction, from common and ordinary houses: but they, who officiate and minister in those houses, are to be distinguished by a peculiar habit and dress. This is the voice of all nations and languages, and has been the universal practice of the most barbarous and uncultivated, as well as the most polished and refined, from the beginning of the world to this very time.

The several ranks and degrees of men have always had their proper badges of distinction,

<sup>c</sup> 1 Chron. xxii. 5. \* *Vid. Biss Beauty of Holiness. p. 2.*



whether in *Church* or *State*, *Civil* or *Military* life. Let him but take his observation from the usages of his own country on those points, and he will find this distinction kept up from the *King* upon the throne, to the meanest *Burges*s or Common-council-man in the country; from the *Lord Chancellor*, to the youngest *Barrister* at Law; from a *General*, to a private *Centinel* in the army. And as these distinctions are kept up by us, in common with other nations, betwixt magistrates, men of the Law, and other professions; so have we the like distinctions made to discern the Clergy from the Laity, (in which we have likewise their example to keep us in countenance) and that for the very same reasons with them; besides one much stronger, and of more weight than a thousand others put together. Any one, who will give himself the trouble to read over the twenty eighth chapter of *Exodus*, will find the habits of the High Priest, and all the other Priests, to be the care and concern of the Almighty himself. That whole chapter, from the beginning to the end, is taken up with nothing else, but instructions from God to *Moses* concerning their vestments, not only as to the <sup>d</sup> materials of which they were to be composed, but likewise as to the very <sup>e</sup> colour and <sup>f</sup> fashion of them; *that*

<sup>d</sup> Ver. 5.      <sup>e</sup> ver. 6.      <sup>f</sup> ver. 7.

they might be for glory and for beauty upon Aaron and his sons, when they came into the tabernacle of the congregation, or when they came near unto the altar to minister in the holy place<sup>a</sup>. And this was bound upon him, and his seed after him, to be a statute for ever under this penalty, *i. e.* that they bear not iniquity and die.

It is therefore a singular honour done the Clergy among the Jews, that God himself should in this wise appoint that peculiar dress, with which they, *above all others*, should be clothed and distinguished from their brethren of the other tribes. And though this is not brought as an argument to prove, that God Almighty has appointed the very habits, by which the Clergy among Christians are to be distinguished; yet, I think, it will be sufficient authority for them (in a point where the Evangelists and Apostles have been silent) to imitate this great example; and will justify them in making distinctions of habits on the like account.

For neither our Saviour, nor his Apostles, gave us any instructions concerning building Temples and Synagogues, &c. any more than they did about habits and dress; preaching themselves sometimes on a mountain, or in a ship, in an upper chamber, or by the water-side,

<sup>a</sup> Ver. 43.

Will it therefore follow, that Christians are not obliged to sanctify and set apart some peculiar buildings to the honour, and service, and worship of God? Nay, but the very voice of *nature*, as well as of *revelation*, dictates other things. If then such distinctions of habits betwixt Priests and People be not only allowed, but commanded by God himself under *the first covenant*, and are universally kept up by the most remote uncivilized nations, where (we will suppose, at least) the written command of God never reached; what should hinder the Ministers of JESUS CHRIST, *i. e.* the Priests under *the second covenant*, from being distinguished from their Lay-brethren by dresses suited to their office, and adapted to the genius of that people, amongst whom they officiate.

The *externals* of religion, such as habit, and the like, were left to the direction and appointment of the Church, under this general rule of St. Paul's, *viz. Let all things be done decently, and in order*<sup>a</sup>. And here I desire it may be *remarked* in this place, that the word, which the translators have rendered *decently*, does not only include *habit* under it, as a necessary appendage to it, and attendant on it; but *primarily* and more *immediately* requires decency with regard to habit, as the

<sup>a</sup> 1 Cor. xiv. 4.



word *εὐσεμνότης*, in the original, fully expresses.

The only Quære then here is, Whether the vestments, wherewith the Clergy are dressed and distinguished, are becoming and decent, or not? Mr. *Chubb* calls them pompous and antick dresses. And herein he dissents (I cannot but think for dissention's sake) from the received opinion of the rest of mankind, as much as in any one point besides. It has been said by men of the most elegant taste in dress, that they thought the *habit* of *Clergymen* the most decent and becoming, the most graceful and venerable, that could be; every way so well suited to the nature of their office, that nothing possibly could be invented more apt and significant. What is there light, trifling, or fantastick, either as to the colour or shape, that the strictest and most composed gravity, the most scrupulous and unaffected modesty, can possibly take distaste at, or be offended with? But if all things, which every odd-conceited, unreasonable, capricious person carps at, and condemns, were to be laid aside for that reason; adieu to all order, decency, and decorum amongst us. We might as well strip, and commence *Adamites* at once, as part with our garments one by one; which were invented, used, and recommended to us by men of the greatest piety, sobriety, and moderation in religious matters.

And if Mr. Chubb is so highly offended at these now retained amongst *us*, how had his righteous spirit been moved with an holy indignation against *Aaron*, and his sons, had he seen him in his pontificals, and them in their girdles and bonnets<sup>b</sup>? And how had his delicate and tender ears been offended at the sound of his golden bells? Especially considering the costliness and expence of his dress, and how handsomely it would have paid the person, that could have been so fortunate, as to have uncased him? Thus *Judas Iscariot*, the betrayer of our Saviour, reprehended the great profusion of precious ointment made by *Mary*, wherewith her piety directed her to anoint those blessed feet, what time the *fair penitent*, o'erwhelmed with grief for past offences, *c began to wash his feet with tears, and did wipe them with the hairs of her head,*<sup>d</sup> *Why was not this ointment (says he) sold for three hundred pence, and given to the poor? This he did, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.* All that prudence can do, is, to secure the general approbation of the wise, the virtuous, and considerate. The captious and ill-natured will cavil on without reason, and without end.

<sup>b</sup> Exod. xxviii. 40. <sup>c</sup> Luke vii. 38. <sup>d</sup> John xii. 5, 6.

Thus

Thus it always was, and always will be in every age. Nor have the most finished productions, either of *art* or *nature*, escaped uncensured. *Homer* and *Virgil* have had their *Zoilus* and *Bavius*. And some amongst us have been so sharp-sighted, as to espy blemishes in the *moon*; whilst others have blamed the *sun* itself for an excess of light and glory, as being too much for their tender eyes to bear.

But notwithstanding our adversary expresses such a seeming dislike, I am verily persuaded it would please much better, was it less graceful, and venerable than it is. He cannot conceal his fear upon all occasions, least too great a regard be paid to the Clergy; and therefore, amongst other things, shews a dislike to "their dresses; least they" also should introduce a groundless respect "and veneration for their persons." But why must they be called pompous and antick both? How, by chance, did he couple two such epithets together, as are *self* repugnant and contradictory to each other? Whatever is pompous, must carry with it something of state and solemnity, grandeur and magnificence. Thus King *Agrippa*, with his Queen *Bernice*, are said <sup>b</sup> to come with great pomp, (*i. e.* attended with a great and splendid

<sup>b</sup> Acts xxv. 23.



train) and to *enter into the place of bearing* (not by themselves, but) *with the chief captains, and principal men of the city*, which composed this train.

This is the acceptation of the word amongst the *Greek and Roman* authors, from whom we have borrowed it, as appears from *Scapula's Lexicon in vocem πομπή*; and from <sup>a</sup>*Ovid*, and from <sup>b</sup>*Virgil* in the passages under quoted, and many other like places.

Whatsoever is antick carries with it nothing but levity and farce, mimicry and ridicule. So that there is just as much resemblance betwixt these two, as betwixt a *Magistrate* and a *Merry Andrew*, or between a *Court of Judicature* and *Bartholomew Fair*.

I can think but of one way to bring Mr. *Chubb* off; and that is, for him to impute this error to the press; to stand it out, till he is black in the face, that he did not intend it should be spelt *antick*, but *antique*. This will help the matter mightily, as it will carry a good deal of truth with it; which the other wants: because that habits, pecu-

<sup>a</sup> *Tu ducibus Latiis aderis, cum læta triumphum  
Vox canet; & longæ visent capitolia pompæ.*

Ov. Met. lib. 1.

<sup>b</sup> *Jam nunc solennes ducere pompas  
Ad delubra juvant*

Virg. Georg. lib. 3.

liar to Priests, are as *antique*, or ancient, as the order of priesthood itself. But if Mr. *Chubb* should ungratefully refuse this emendation of mine, and obstinately persist in his first error: let me give this seasonable piece of advice to our brethren of the dissenting persuasion, that they put themselves immediately upon their guard. For, how secure soever they may seem to be in the possession and use of their outward vestments, this they may depend upon, that after he *hath taken away our coat*, it will not be long before they must let him *have their cloak also*.

By assuming dominion (if the term will bear) must I think be understood, the gaining or taking to themselves a power, which does not belong to them; and by exercising dominion over their brethren, that they minister and bestow, and exert this power in a very arbitrary and tyrannical manner. Now the source of this is absolutely false. For since they assume no power at all in the power which they exercise, they are in a power derived to them from the Supreme Magistrate, who is the fountain of power, as well as honour. They take no power upon themselves, but what they are legally invested with; and that power may be limited to for the Lord's sake, if for no other reason, but because it is the ordinance of man. They as

## S E C T. VII.

**I** Come now to consider the other charge, that of assuming and exercising dominion over their brethren, which is just as true as the rest.

By assuming dominion (if the term will bear) must I think be understood, their arrogating or taking to themselves a power, which does not belong to them; and by exercising dominion over their brethren, that they domineer and hector, and exert this power in a very arbitrary and tyrannical manner. Now the former of these is absolutely false; because they assume no power at all. The power which they exert is a delegated power, a power derived to them from the supreme Magistrate, who is the fountain of power, as well as honour. They take no power upon themselves, but what they are legally invested with; and that *power must be submitted to* for the Lord's sake, if for no other reason, but because *it is the ordinance of man*<sup>a</sup>. They, as

<sup>a</sup> 1 Pet. ii. 13.



pastors and shepherds, by the very nature of their office, as well as by divine appointment, are *required to feed the flock of God*, which is amongst us; and surely if they are to exercise a pastoral care, they are to be invested with a pastoral authority. <sup>c</sup> So that with respect to *them*, as well as to the civil magistrates, it may be asserted, *that the powers that be are ordained of God.*

As to the other part, *i.e.* that of exercising dominion over their brethren, I know of no such thing among us. By brethren, I suppose, can be meant none other than the inferior Clergy, who are domineered over by “those, who are singled out from among them to be possessed of great revenues, and live in stately palaces.” But why should he be thus tenderly concerned for us all on a sudden, and express more regard for us, than we do for ourselves? That a Bishop should oversee the Clergy of his diocese; that he should exercise an episcopal jurisdiction over them with the authority and mildness of a spiritual father; that he should *reprove, rebuke, and exhort with all long suffering and doctrine* <sup>d</sup>, is what no reasonable Christian can take offence at; because he is solemnly charged so to do by St. Paul before God, and the Lord JESUS

<sup>c</sup> 1 Pet. v. 2.

<sup>d</sup> 2 Tim. iv. 2.

CHRIST, *who shall judge the quick and the dead*°. Other dominion than this exercise they none, that I know, or hear of. If any are used otherwise, let them complain: 'till when, let me entreat our *new friend* to be easy, so long as we are; and so leave us in the same hands where he found us.

I am come now to that part, where he is for setting aside all manner of degree or distinction among us; which, because he offers somewhat of an argument from Scripture in the support of it, I shall consider more fully and particularly.

“CHRIST, says he, was so far from giving  
“any countenance to any thing of this kind,  
“that on the contrary he has strictly forbid  
“it.” And then comes a long quotation  
from St. *Matthew* to prove it, which has nothing at all to do with it.

The occasion was *particular* on which he spoke it; and the persons were *particular* to whom he spoke it: Had he intended therefore to have dealt fairly by it, he should have given us the whole narrative of the Evangelist, *i. e.* He should have begun and ended, where he did. But it is an usual method with him to deliver the sacred testimonies mutilated and imperfect, either beginning in the middle, or leaving off in the middle, just

° 2 Tim. iv. 1.

as shall best serve the present Occasion. Thus had it been his design to have dealt fairly here, he should have begun this quotation at the twentieth verse instead of the twenty-fifth; but that would have given too much light into the matter, and we should have had too just a sense of the words, had we known on what account they were spoken.

The account, as delivered there, was this: *The mother of Zebedee's children, with her Sons (James and John) came to JESUS, worshipping him, and desiring a certain thing of him, and he said unto her, What wilt thou? She saith unto him, Grant these my two sons may sit the one on thy right hand, and the other on thy left hand in thy kingdom.* Here we find the easy good-natured old woman, prompted doubtless, and set on by her sons, whom we must suppose her (*like other mothers*) to be partially fond of, makes this unreasonable request to our Saviour, that these her two sons should be exalted, and preferred above all the rest of his disciples. Nothing less (it seems) would do with them, than to be made our Saviour's *Prime Ministers of State*, i.e. to sit one at his right hand, and the other at the left, in his kingdom; which request, had our Saviour complied with, it is much but the two brothers had disputed be-

▪ Matth. iv. 21, 22.



twixt themselves, and have quarrelled, which should have had the <sup>a</sup> *right hand of fellowship*. This our Saviour, who knew the thoughts of their hearts, perceived to proceed from the root of pride, and that their desire of being thus nigh him was not founded in a real love and zeal towards his person, but rather from self-love, and a criminal ambition. They had all of them an immoderate thirst after greatness and superiority. And as each of them had designed the *Primacy* of Heaven for himself (as being, in his own judgment at least, much the properest person for so high an office) they all of them unanimously express their resentment; the remaining *ten*, *when they heard these things, were moved with indignation against the two brethren.*

This I look upon as a strong proof of the corruption of our nature; shews that pride is inborn, and congenial with the soul of man. That two such poor wretches as these, who were called not long before from mending their nets, should be thus fired with ambition, and from being mean and humble fishermen, should aspire at no less promotion, than to be made the *chief Ministers* in the kingdom of Heaven!

<sup>a</sup> Gal. ii. 9.

This was not the only instance they had given, of the inward naughtiness of their hearts, which was too great to lie long concealed: For we find them in the 18th chapter, *i. e.* two preceding this, harping upon the same string, as making the most agreeable musick in their ears. *At the same time*, says the Evangelist, *came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven<sup>a</sup>?* Thus were they inflated with that leaven of the *Pharisees*, which our Saviour so often, and so severely reprehends: And the answer, which he gave in both these places tended to purge it out; *lest a little leaven should leaven the whole lump<sup>b</sup>.* *The Son of God was manifested in the flesh, that he might destroy the works of the Devil<sup>c</sup>.* Our Saviour therefore was acting strictly in *character*, and most agreeably to his professed design, to begin with *pride<sup>d</sup>*; and to endeavour to subdue *that*, which, as it is in its own nature most *hellish* and *satanical*, is likewise the most prolifick *parent* and *nurse* of all other *vices*.

<sup>a</sup> Matt. xviii. 1.

<sup>b</sup> 1 Cor. v. 6.

<sup>c</sup> 1 John iii. 8.

<sup>d</sup> ———his pride

Had cast him out from Heaven with all his host  
Of rebel angels, by whose aid aspiring  
To set himself in glory above his PEERS;  
He trusted to have equal'd the most high.

MILTON, *lib. i.*

H

This

This then was laying the *ax to the root of the tree*<sup>a</sup>, was beginning at the right place: Because, when effectually hewn down from thence, it could no longer put forth, or bear fruit in its branches. And this is what he does here by calling a little child to him, and placing him in the midst of them; and then answering their question in this wise. *Whosoever humbleth himself, says he, as this child, the same is greatest in the Kingdom of Heaven*<sup>b</sup>. This was an answer as little expected, as it was desired; a reply, which mortified all their towering thoughts, corrected their mistaken notion, of Heaven, and pointed out a new and unheard of way to greatness; viz. that they must become *little*, in order to be *great*; and *descend*, if they had any design to *rise*; that *humility* was the high road to heavenly *preferment*; and that he, which would be *chief* amongst them, should be their *servant*; that the *lower* they were in their own eyes, the *higher* they would be in the sight of God; and that the way to be of any account in their *maker's books*, was to be *vile*, and of no account in their *own*.

And since they, for their part, were carried away with false notions concerning his kingdom; and the spirit, with which they were actuated, was so opposite to *that*, which

<sup>a</sup> Matth. iii. 10.

<sup>b</sup> Matth. xviii. 4.



cometh down from above: He assures them, by way of reprimand for their past error, and for the better regulation of their future conduct, that *except they be converted, and become as little children*, they should be so far from being greatest, that they should not so much as *enter into the Kingdom of Heaven* <sup>a</sup>.

But this rebuke, though sharp and severe, served only to stop their mouths for the present: It made not so deep an impression on their minds as to restrain all further thoughts about it. This turbulent passion would not let them be at rest; but soon broke out afresh, and pushed them upon trying new expedients for carrying their point; and therefore *Zebedee's* two sons, more sollicitous than the rest, having strengthened their party, by adding their mother to the number, come and push their joint interest; not doubting their success, having got so good a spokeswoman at their head, to whom they thought our Saviour could not easily deny any request, which she should offer. *Grant*, says she, *that these my two sons may sit, the one on thy right hand, and the other at the left, in thy kingdom*. Our Saviour, finding his former reprimand ineffectual; that pride, and a desire of superiority, still prevailed; resumes the subject on this fresh provocation, and expatiates more copi-

<sup>a</sup> Matth. iii. 16.

ously, and in a new manner upon it. He had observed what contention it had kindled amongst them; with what indignation the other *ten* were moved against these *two*; and therefore, by way of composing their difference, JESUS called them, *i. e.* the whole twelve, unto him, and said, *Ye know that the princes of the Gentiles exercise dominion over them; and they, that are great, exercise authority over them; but it shall not be so among you; but whosoever will be great amongst you, let him be your Minister; and whosoever will be Chief among you, let him be your Servant; even as the Son came not to be ministered unto, but to minister, and to give his life a ransom for many.*

This is the whole account the Evangelist gives of this matter; and from hence it appears, that these words of our Saviour were purely *personal*, spoke only to his twelve Disciples, upon a particular and extraordinary occasion: And all that can justly be inferred from it, is *this*, with regard to his disciples in general, *viz.* that all pride and contention for superiority, amongst his followers, were not only *criminal*, but *contrary* to their *profession*. They were to learn of him, who was *meek* and *lowly*; whose grandest appearance at his entry into *Jerusalem*, the seat of his father's empire, amidst the loud acclaim and hosannah's of the people, was made in an  
*abject*

*abject and unkingly manner. Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and upon a colt, the foal of an ass.*

The other passage, which he quotes from St. Matthew, is directly to the same purpose: But this he deals by, as he had by the former, beginning at the eighth verse instead of the second. He there describes and reprehends the great hypocrisy and pride of the Scribes and Pharisees: *That all the works they do, for to be seen of men: That they loved the uppermost rooms at feasts, and the chief seats in the synagogue, and greetings in the markets, and to be called of men, Rabbi, Rabbi*<sup>b</sup>. Such an affectation of honour, on account of their holiness, which was altogether sham and pretended; such an outward form of godliness, without any thing of the power or efficacy of it, justly fell under the censure of our Saviour, who saw through all their artifice and disguise; and pronounces many a bitter woe upon them for that reason. *Woe! unto you Scribes and Pharisees, hypocrites!* He had seen, in the two instances before-mentioned, the great ambition of his disciples; how prone they were to ape and imitate this *supercilious haughtiness* and *pedantick pride* of the Scribes and

<sup>a</sup> Matth. xxi. 5.

<sup>b</sup> Matth. xxiii. 6, 7.

<sup>c</sup> Matth. xxiii. 13, 14, 15, 16, &c.



# An APOLOGY for the

*Pharisees*; and therefore justly cautions and warns them against it; lest they also should fall under the same woes with them.

<sup>d</sup> *But be not ye called Rabbi, for one is your master, even CHRIST; and all ye are brethren. This was a great title of honour, which these vile hypocrites had assumed to themselves, without any legal right or claim. So that you might as well honour a beggar for his riches, or a thief for his honesty, as pay them a compliment on account of their righteousness.*

*Scribes and Pharisees were terms of distinction, as well as Rabbi; and yet our Saviour does not denounce a woe against them, because they were Scribes and Pharisees, but because they were hypocrites. Woe unto you Scribes and Pharisees, hypocrites! For ye devour widows houses, and, for a pretence, make long prayers; therefore ye shall receive the greater damnation. This damnation then was denounced against them, not on account of their names and professions; but because their practice was contrary to their profession. There was no harm in making long prayers, had their hearts cleaved stedfastly unto God: But it was their making of them by way of a pretence, standing in the synagogues, and in the corners of the streets, that they might be*

<sup>d</sup> Matth. xxiii. 8.

seen of men; and, from the repute of their borrowed sanctity, might be chosen trustees for orphans, and, under that veil, might the more securely and unsuspectedly devour widows houses. So here, in the passage before us, there was no harm in being called *Rabbi*, or *Doctor*, any more than in being called *Scribe* or *Pharisee*; where the appellation agreed with the man. But even then to be fond of the title; to love to be thus distinguished with greetings in the markets; to be proud, and conceited, and puffed up on account of it; and to treat others, who are not so distinguished, with haughty contempt, and sour disdain: *This* was what our Saviour here condemns as the concomitants of arrogance and vanity. Be not ye called *Rabbi*, for the reasons thus assigned.

But then there was another reason, which is not here expressed, which made the term, *Rabbi*, a term of ignominy to our Saviour. The top attainments in rabbinical learning consisted in an acquaintance with the *missonical* writings, in explaining *Moses* and the Prophets by them, and thereby making the word of God void by the tradition of the elders. These our Saviour vehemently opposed, and exclaimed against, upon all occasions; and, as he came not to destroy, but to fulfil the law, forbade his disciples to take to them a name, expressing something so opposite to

their master's design; and giving reason for suspicion, that they were of their party, who preferred unwritten verities to the written word of God.

*But be not ye called Rabbi; For one is your master, even CHRIST.* For such illiterate poor wretches as these to take upon them the title of *Rabbi's*, was as preposterous as can be conceived; as being the most effectual method to make their ignorance and pride the more conspicuous. They were not *Doctors* but *Disciples*; were not *Teachers*, but *Learners*; were not *Masters*, but *Scholars*; and *one was their Master, even CHRIST*; under whom they were all brethren, or fellow disciples, upon the same footing with each other, of equal improvements and privileges, equally unlearned, equally in want of an instructor; and therefore no one was entitled to pre-eminence and superiority more than another. For one of these, therefore, to take upon him authority and dominion over the rest, was to arrogate what he had no title to; was to forget the relation that subsisted betwixt them and CHRIST, to whom they had all professed themselves disciples. All that they had to do, was to *come and hearken as children*; to receive their lectures of instruction, with meekness, humility, and attention, from his mouth; were to take their places, like other scholars, according to the master's



master's direction and appointment; and if they usurped over their fellows, or contended for superiority, contrary to that direction and appointment, deserved to be expelled, and dismembered from the society.

This would be acting quite out of *character*, would be setting up their own authority above their master's; and assuming the office of teachers, whilst they professed themselves learners. These were *Doctors* of their own making, invested with authority self-derived; *Doctors* with a witness, by a figure called *ἀνέκδοτος*, i. e. from their want of doctrine; *Rabbi's*, from their ignorance in rabbinical learning.

SECTION

## S E C T. VIII.

**A**ND as they were not to assume more honour to themselves, than was their due; so likewise were they forbid to pay it to others, *and call no man your father, for one is your father which is in Heaven.* Caught with the external shew of sanctity and wisdom (which was only as a good cloak over a bad design) the populace was almost ready to run a madding after the *Pharisees*, whom they looked on as such strict religious devotees. The honours therefore, which they paid them, were extravagant, and out of measure; giving them such high titles, and doing such homage, as was unbecoming from men to their fellow-creatures. And by this means the honour due to God was impaired, being thus transferred from him to such painted sepulchres; and this still encreased their pride in proportion to the other's deference; though conscious to themselves, notwithstanding their outward beauty, that they were within

within full of dead men's bones, and all uncleanness<sup>b</sup>.

The title of *father* then was no ways applicable to them, who shut up the Kingdom of Heaven against men, and would neither go in themselves, nor suffer them that were entering, to go in. Call therefore no man your father upon earth, none of these *Pharisees*, hypocrites, especially; neither think to say within yourselves, that ye have *Abraham* to your father, and that on that account ye shall be excused for omitting the weightier things of the law, *viz.* judgment, mercy, and *faith*, which the Prophet *Micah* calls walking humbly with God. For, notwithstanding their boasted privileges on account of their lineal descent from their father *Abraham*, I pronounce, that *they be of their father the Devil, for the lusts of their father they will do*. How were these men to receive honour from God, seeing they received honour one from another, which our Saviour recalls, and replaces upon its proper object; when ye pray, say, *Our Father, which art in Heaven: Call no man your father upon earth, for one is your father which is in Heaven; neither be ye called Master, for one is your Master, even CHRIST.* This is of a piece with the former, *i. e.* *neither be ye called Rabbi, Rabbi; which there*

<sup>b</sup> Matth. xxiii. 27.

<sup>c</sup> Matth. viii. 44.

fore



fore has been spoken to already, and its absurdity sufficiently exposed. The inference, therefore which Mr. Chubb draws from hence, is altogether unfair and unjustifiable, *i. e.* that here, "we see, CHRIST has taken all possible care, that no authority, &c. should take place among his Disciples, and followers, considered as such;" because men of much quicker eye-sight than he can discern no such thing.

If by that guarded expression, *considered as such*, he means our Saviour's immediate disciples and followers, *i. e.* the Twelve, to whom it was spoken; or even the seventy disciples, whom he, at another time, commissioned: nay, though he should extend it to all those, who were profelyted to him from hearing his doctrine, and seeing his miracles, I believe he would meet with no opponent to encounter. They were not only equals amongst themselves, because their master had placed them in that state; but were called to a fellowship of sufferings with him, and with one another. They were to drink of his cup, and to be baptised with the baptism that he was to be baptised with.

CHRIST as yet had no Church. These were to be the founders and master-builders of it upon himself, the great corner stone.

<sup>a</sup> Matth. xx. 23.

The materials for this were to be collected from amongst all nations, of all forms of government, which at that time were so many enemies to his doctrine. Will it therefore follow, that because there was to be no discipline in his Church before he had one, that therefore there should be none after it was established? This establishment depended upon the success of their preaching, whom he commissioned and sent out, that they might teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. And as these had the honour to be fellow labourers with GOD, whose husbandry and building we are, so he left with them a power to set in order things that were necessary for the better regulation and government of it. This was the only proper season for the doing it, which our Saviour knew better than Mr. Chubb can teach him, and was most agreeable to the reason of things. For it would sound very preposterous for any one to give instructions about furnishing an house, before the walls were built, or even the foundation laid.

Though therefore our Saviour should not only forbid it, but repeat the prohibition *over and over, and five hundred times over*; yet this is misapplied in this place, and is nothing at all to the present purpose. For let it be observed, with regard to the former of these places

places quoted, that though our Saviour takes notice, that the rulers of the *Gentiles*, i. e. of all the nations upon earth, exercise dominion over their respective subjects; yet he is very far from condemning all dominion, superiority, or pre-eminence, in any settled and fixed government, for he calls it, in the next clause, *exercising authority over them*, which he would scarce do, was it not a power which they were legally invested with. So that this only serves to check their pride, regulate their mistaken notions, and remind them of their true state and condition; i. e. That so long as he was with them, they were all in a state of inferiority with respect to him, as their master; all coequal, with respect to each other, as fellow disciples; that they were not to set their hearts upon greatness any more than their master had, because they would be disappointed, if they did; that it would be their lot to be dispersed over the face of the earth in a wretched unsettled afflicted state; that, like their master, they were not to be *ministered unto*, but to *minister* in his name to all people; and as he was to *give his life a ransom for many*, so were they to lay down their lives in defence of that Gospel, or great good news, that *that ransom by his death was paid*.

And were not these words literally true? Were they not prophetick of what they were to do and suffer? And was not every thing



thing, here foretold to them, exactly completed and brought to pass? This is what a man of Mr. Chubb's great attainments cannot well be ignorant of; and therefore to draw an inference from hence, that because there was not to be, neither in the nature of things could there be, any authority, &c. in that unsettled state, therefore there was to be none when it came to be settled and established, is what no man of fair reasoning and argument can allow. For he may as well argue that because they ministered and laid down their lives in that wise, therefore it is as necessary and indispensable a duty for *all* his disciples and followers in general, to imitate them in those particulars.

The other passage, which he has so unfairly quoted, not only confirms what I have laid down; but likewise concludes much stronger against him.

*The Scribes and Pharisees* (says our Saviour) *sit in Moses his seat; all, therefore, that they bid you observe, that observe, and do.* Here (we see) CHRIST is so far from setting aside all authority, superiority, &c. that he takes all possible care to confirm and establish it. Whatsoever they *bid* them *observe*, that were they to *observe*, and *do*: And, that for this reason, because they sat in *Moses his seat*.

• Matth. xxiii. 3.

Had

Had our Saviour foreseen as doubtless he did, what evil consequences men, in latter times, would draw from his following words, he could not have possibly taken more care to prevent it by the preface. These words were spoken to the multitude, and to his disciples, whom doubtless he considered as such; and yet he continues them under the same authority and dominion, &c. under which he found them. For what greater superiority on the one hand, and subjection on the other, can be implied, than for the *one* to *command*, or speak the word, and the *other* to *obey*? And yet *this* is what our Saviour here enjoins, though Mr. Chubb denies.

But why does he deny it? Why does he thus partially quote our Saviour, and make him speak quite contrary to his own words? And why, but to disguise the *deceit*, and conceal the *fallacy*, does he begin at the eighth verse instead of the second? Does our Saviour pull the *Scribes* and *Pharisees* out of *Moses* his seat? No, you see; but approves of their being there, as their proper place; and adds *his* commands, to enforce and give a sanction to *theirs*. Had it been otherwise, in all likelihood, they would have shared the same fate with those that *sold doves in the temple*<sup>a</sup>, who prophaned that

<sup>a</sup> Matth. xxi. 13.

house, which was an house of prayer, and by their trading and tricking made it a den of thieves.

What was it then, that our Saviour condemns here? Why, their exceeding their commission, and acting contrary to their profession. And here it is the prohibition begins; viz. <sup>a</sup> *But do not ye after their works, for they say and do not.* They were to mind the precept (it seems) but not the example of the preceptor. <sup>b</sup> *For they bound heavy burdens on other mens shoulders; but they themselves would not move them with one of their fingers.* And therefore, he assures them elsewhere, that unless their righteousness should exceed the righteousness of the Scribes and Pharisees, whom they had so great an opinion of; and were so much mistaken in, they should in no wise enter into the Kingdom of Heaven. Our Saviour then not only allows in this place, but encourages, nay, exhorts his disciples to observe proper distinctions, and to acknowledge a just subordination of superiors and inferiors; placing their *Scribes* and *Pharisees* in the former rank, and the multitude and themselves in the latter.

Nay, and what makes this the more remarkable is, that he binds upon them an ob-

<sup>a</sup> Matth. xxiii. 3.

<sup>b</sup> *ibid.* 4.



servance of whatsoever they had them, even though their practice was a lie to their profession, purely on account of this superiority, *i.e.* their being elevated above them in *Moses* his seat. So that the drift of the whole is *this*; inferiors are not to claim an equality with their superiors, equals are not to claim a superiority over equals, superiors are not to tyrannize or domineer over their inferiors. The line of power is not to be stretched either to us, or from us, *i.e.* we are neither to receive, nor pay more honour than is due; but are first of all to take care that we are right, with regard to the *objects*, and, in the next place, with regard to the *degree*.

Under these limitations and restrictions our Saviour leaves us: These are the boundaries, we must not pass; which whosoever goes beyond, or does not come up to, may be said either way to offend equally against this rule. These regulations being made and observed, there is no harm in calling any one *Rabbi*, or *father*, or *master*, &c. nor did our Saviour (as I think I have proved, even to demonstration) imply any thing like it in this place.

Had there been any harm in the term *Rabbi* itself, our Saviour had never suffered it to have passed unrebuked in those persons, who applied it to himself; and yet we find *Nathaniel* calling him by this name, without the

the least reproof, *Rabbi, thou art the son of God*: Nay, so far was he from reproving him, that he gives this honourable testimony of him, *that he was an Israelite indeed, in whom was no guile.*

John i. 49.

I 2 S E C T.

## S E C T. IX.

**T**O imprint this virtue of humility still deeper in the minds of his disciples, just at his eating the passover with them, he poured water into a bason, and *began to wash his disciples feet, &c.*<sup>a</sup> So after he had washed their feet, and was set down again, he said unto them, *Know you what I have done to you? Ye call me, Lord, and Master; and ye say well, for so I am.* Here, you see, he commends them for calling him, Master, and Lord: *Ye say well,* says he. And why did they say well? *For so I am.* Had they called him by any other name than what belonged to him, they had said ill, and had met with a reprimand. But he was the true Rabbi, or Doctor, as *Nicodemus* recognizes him. *Rabbi,* says he, *we know that thou art a teacher come from God.* To acknowledge any other teacher besides him (during his stay amongst them) was, in a manner, to

<sup>a</sup> John xiii. 4. 5.



withdraw themselves from under his tuition, and to set up themselves, as it were, in opposition to him.

But when their Master was taken from their head, upon his ascension into Heaven, and the descent of the Holy Ghost, they all, and each of them commenced *Rabbi's*, or *Teachers sent from God*. They had before received their commission from CHRIST, viz. *Go ye, and teach all nations*<sup>a</sup>; and, by this means, they were now enabled to put it in execution. They were no longer then to be treated as *scholars*, but *masters*; not as *learners*, but as *teachers*: unless Mr. Chubb can find out some new method to inform us, how they could *teach* all nations, without being *Teachers*? how they could make *disciples*, without being *Masters*? The case was quite altered *now*; they succeeded into the place of him, whom they did well in calling *Lord* and *Master*; because he was so: nor did any one ill in calling them, after this alteration, *Rabbi*, or *Father*, or *Master*, for the same reason; i. e. because really, and in fact, they were so. Thus we find St. Paul, in many places in his epistles, challenging the name of *Father* to himself; which, I believe, he would scarce have done, had he not been

<sup>a</sup> μαθητεύσατε πάντα τὰ ἔθνη, make all the *Gentiles*, or *Heathens*, your disciples.

fully assured, that in so doing he was not guilty of acting contrary to his Lord and Master's Prohibition. Thus, in 1 Cor. iv. 14, 15. *I write not these things, says he, to shame you, but as my beloved Sons, I warn you; for tho' you have ten thousand instructors in Christ, yet have ye not many Fathers. For in Christ Jesus have I begotten you through the Gospel. Thus again to the same Corinthians, I speak to you, says he, as unto my children<sup>a</sup>.*

To heap up quotations of this kind would be needless and superfluous. Were not these sufficient, every one acquainted with the Scriptures can readily furnish himself with more, for stronger proof. From hence then it appears, that Mr. Chubb has mistaken or misrepresented our Saviour's meaning in this place, which seems to me to be plainly this, not that there should be no manner of *distinctions*; but that they should not be made, where there is no *difference*; and even where a *difference* was discernable, that the *distinction* should be proportionable to it; should be in nowise extravagant, or beyond measure; least the one part, through a meanness and dejection of spirit, should feed the pride and vanity of the other, and thereby put it into their will and power to treat them as *less* than men, for being treated by them as somewhat *more*.

<sup>a</sup> 2 Cor. vi. 13.

For should this passage be understood strictly, and according to the letter, there would be an end to all *civil* and *natural* relations. Did this prohibition extend itself to all the disciples and followers of CHRIST, it would not be lawful for any Christian either to call another, or to be called by him, *Master*; *Neither be ye called, Master; for one is your Master, even CHRIST*. Nor would it be allowable for any man to call even the parent that begat him, *Father*; because he adds, *Call no man your father upon earth*. This would be carrying of it much further than ever our Saviour, or than even this judicious expositor, intended it should be carried; and yet notwithstanding, this consequence is unavoidable, upon the present supposition. To what purpose then would be all the directions of St. Paul concerning relative duties towards each other? *Masters, says he, give unto your servants that which is equal, knowing that ye also have a Master in Heaven<sup>b</sup>. Servants be obedient to them that are your masters according to the flesh, with fear, and trembling, and singleness of heart, as unto CHRIST<sup>c</sup>. Ye fathers, provoke not your children to wrath, but breed them up in the nurture and admonition of the Lord<sup>d</sup>. God commanded, saying, Honour*

<sup>b</sup> Colos. iv. 1. <sup>c</sup> Ephes. vi. 5, 6. <sup>d</sup> Ephes. vi. 4.



*thy father and thy mother*<sup>a</sup>. And these words last quoted are our Saviour's own, spoke upon an occasion not very foreign to our present purpose. The Scribes and Pharisees accuse our Saviour's disciples to him, for transgressing the traditions of the Elders, in that *they eat bread with unwashen hands*<sup>b</sup>. Upon which our Saviour recriminates upon them, and charges them home with something of a more heinous nature; *i. e.* the violation of a positive command of God's: *c* *Why do you also, said he, transgress the commandment of God by your tradition?* And that his charge might not fall unsupported, he instances in the fifth commandment, *i. e.* the first of the second table, which God had distinguished above all the rest, by annexing the blessing of length of days to the observance of. For God commanded, saying, *Honour thy father and thy mother*. But ye say, *i. e.* in opposition to this commandment of his, *d* *Whosoever shall say to his father or mother, It is a gift by whatsoever thou mightst be profited by me, and honour not his father or his mother, he shall be free*. Thus have ye made the commandment of God of none effect by your traditions.

Here then these hypocrites, who were so studious of men's applause, that they loved

<sup>a</sup> Matth. xv. 4. <sup>b</sup> Ver. 2. <sup>c</sup> Ver. 3. <sup>d</sup> Ver. 5, 6.

to be called *Rabbi*, and *Master*, and *Father*, had found out a new method to invalidate the precept, and to excuse men for transgressing a duty bound upon them by all the ties of nature, as well as by the express commandment of GOD. They had transferred to themselves the honour due to their father and their mother; and, by enjoining their own tradition in opposition to GOD's own words, had thereby greatly dishonoured him, and even denied the *authority* of the commandment, as the word in the original (*ὑπερβατε*) strictly and properly signifies. So that the words of *Isaiab*, which our Saviour there subjoins, are as pertinent as they are severe; viz. *Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouths, and honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.*

Here then we see, that our Saviour is for keeping up and maintaining all proper distinctions, whether *natural* or *civil*; is for withholding from no one the precise honour that is their due; is only for restraining it as to the object and degree: And this is what St. Paul confirms, though it needed not his confirmation, *Render therefore to all their dues,*

<sup>a</sup> Matth. xv. 8, 9.

Rom. xiii. 7.

*tribute,*

*tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.*

The most usual and familiar appellation that Christians go by in this, and all other nations, whether in speech or writing, is that of *Master*, or *Sire*. These are only terms of civility and mutual respect; and, I believe, were scarce ever understood as a breach of this negative command of our Saviour's. If so, we have all been heinous transgressors indeed!

How then could Mr. *Chubb* himself call any one *Master*, or be called by him *Master*, in common conversation? And yet, I dare say, he is as well pleased with these outward marks of civility, as other folks; and would take it as much amiss to be treated in coarser terms. How can he justify himself in accosting his readers with the appellation, *Sirs*? *Sirs, I have in the following, &c.* How, for calling any man *Father*, as he does a favourite writer in many places of his treatise? *Father Paul, Father Paul*<sup>b</sup>. *Call no man your Father, neither be ye called Master.*

This is the charge which CHRIST has given, and this the sense in which that charge must be understood; and therefore the inference, which Mr. *Chubb* draws from hence,

<sup>a</sup> Vide *Chubb* to the Reader. p. 61.  
twice, 93, 94, 97, 99.

<sup>b</sup> Vide page 90



is forced and unnatural, viz. “ and therefore  
 “ *reverend, right reverend, and most reve-*  
 “ *rend fathers in God*, and all other badges  
 “ of distinction, and marks of honour, pre-  
 “ eminence, and <sup>a</sup> superiority, or dominion,  
 “ which take place, and which serve to in-  
 “ troduce a groundless respect and veneration  
 “ for the persons of men, and a groundless  
 “ submission to their pretended authority,  
 “ are not only not christian, but the most  
 “ gross anti-christianism, as they are set up in  
 “ opposition to, and in defiance of CHRIST’s  
 “ authority, and his special charge and com-  
 “ mand to the contrary.”

For this command of our Saviour’s, to the  
 contrary (*special* as it is in regard to its sub-  
 ject) is notwithstanding *universal* with regard  
 to its extent, and comprehends under it all  
 the disciples, and followers of CHRIST, with-  
 out exception; and, as such, is common both  
 to Laicks and Clergy. So that he might from  
 hence have drawn this inference, as well as  
 what he did, viz. therefore *worshipful, right*  
*worshipful, honourable, right honourable, his*  
*excellency, his grace, his royal highness, his*  
*majesty*, and all other badges of distinction,  
 and marks of honour, &c. are not only not

<sup>a</sup> Vide Bishop Hoadley’s brief defence of episcopal ordination,  
 page 353, et alibi.

“ christian,

“ christian, but the most gross anti-christianism, as they are set up in opposition to, and in defiance of CHRIST’s authority, and his special charge and command to the contrary.”

But this, at the first glance, must appear ridiculous and absurd to any person of moderate reason and reflection, unless he can prove that the persons, thus dignified and distinguished amongst us, are not in the number of CHRIST’s disciples and followers. This respect and veneration for the persons of men, according to these distinctions, is so far from being *groundless*, that they are founded in our very notion of the nature and being of a God; are so far from being set up in opposition to, and in defiance of CHRIST’s authority, that it is not only most consonant and agreeable to it, but is *supported* by it, and is the *support* of it. That homage and veneration, which we pay to our earthly monarchs; that title of *Majesty*, with which they are dignified and distinguished, are not strictly *personal*, but *relative*. God is supreme, the only unoriginated fountain of honour and power both in Heaven and Earth. Kings, and all other supreme magistrates of any other denominations, are God’s vicegerents and representatives on earth. *I have said there be Gods many, and Lords many, and, as such, are*  
entitled

entitled to respect and veneration on very good grounds; because the honour paid to them terminates ultimately in that God, by whom Kings reign, and Princes decree justice.

Kings and Princes then being on earth, the fountains of all honour under God, may derive what share of it they please to their subjects; which is greater or less, the nearer or more distant they are from the fountain's head. No marks of honour then, with which they are distinguished by the Prince, introduce a *groundless respect* or *veneration* for the persons of these men, unless stretched beyond his Majesty's intention, and their commission; nor is a submission to their authority *groundless*, or that authority *pretended*, unless it be first proved, that *that* is so, from whence it is derived.

The respect and veneration therefore paid to the *Clergy* is no more groundless than what is paid to their *Lay-brethren*, even on this account; because it is derived from the same fountain with theirs, and the badges of distinction amongst them are affixed by the same authority; and therefore the terms *reverend*, *right reverend*, and *most reverend fathers in God* given to them, are no more antichristian than the terms *worshipful*, *right worshipful*, &c. are, when given to the Laity.

This



This then we hold in common with them. But there is another consideration of a much higher and nobler nature, which necessarily and unavoidably distinguishes *us* from *them*, I mean our being called aside from secular things, and set apart to wait at the altar, to minister in holy things, *i. e.* things belonging unto GOD. And here the distinction made before holds good again. The terms *reverend*, *right reverend*, and *most reverend fathers in GOD*, which are bestowed upon the different orders and degrees of the Clergy, are not *personal* but *relative*.

The Clergy<sup>a</sup>, as the very name imports in the original, are the peculiar *inheritance* of the LORD'S. We are not only his people in the same sense with them; but are appointed by GOD himself, and set over them, as shepherds over *the sheep of his pasture*. By the very nature therefore, and design of our office, which is of GOD'S own institution, we are drawn into a closer alliance, and contract a nearer relation unto him. We are called to be the immediate servants of GOD, make a part of his own family and household. And as the things, about which we are conversant, thus nearly relate to *that high and holy one that inhabiteth eternity*; so both *they*, and the *persons* officiating in them, receive the deno-

<sup>a</sup> Vide Leigh's *Critica sacra* in vocem *admonitionis*.

mination *holy*, purely on account of this office and relation.

This is no more than is intimated by God himself in the chapter before quoted<sup>a</sup>, where giving to *Moses* his special directions concerning the habits of the Priests and High Priest, he charges him to *make a plate of pure gold, which was to be put on the fore-front of Aaron's mitre, and to grave on it, as with the engravings of a signet, Holiness unto the LORD.* Whatsoever place God has been pleased to honour with his presence, whatsoever person or thing has been honoured with his acceptance, that is so far, and on that account, *holy*. Thus, when God appeared to *Moses* at the burning of the bush, upon his nearer approach to behold the wondrous sight, God forbade him to draw nigh thither, but to put his shoes from off his feet, for this reason, *For the place whereon thou standest is holy ground.* Thus, the sacrifice, (as the word denotes) *i. e.* the very beast was holy that was offered to the LORD, and even the altar on which that offering was made. <sup>b</sup> *Seven days, says God, shalt thou make an atonement for the altar, and sanctify it, and it shall be an altar most holy, whatsoever toucheth the altar shall be holy.*

<sup>a</sup> Exod. xxviii.

<sup>b</sup> Exod. xxix. 37.

And

And not only the *persons* waiting at this altar were *holy*, but even the very *garments*, wherewith they were clothed, were *holy*. Thus *Aaron* and his sons were to be *hallowed*<sup>a</sup>, to be *consecrated*<sup>b</sup>, to be *sanctified*<sup>c</sup>, that they might minister to God in the Priest's office; and the *holy garments* of *Aaron* were to be his sons after him, to be *anointed therein*, and to be *consecrated in them*<sup>d</sup>. The oil, wherewith they were to be anointed, was *holy*; the *vessels* anointed with it were *holy*, and whatsoever toucheth them shall be *holy*<sup>e</sup>.

This is the language of *Moses*, under the first covenant, and the phrase of the *Evangelists* and *Apostles* agreeth thereto under the second. Thus *Jerusalem* is called Ἱερουσόλυμα, or the *holy city*; the temple called Ἱερὸν, the *holy place*; the first tabernacle was called ἁγία, the *sanctuary*, the second within the veil was called ἁγία ἁγίων, or the *holy of holies*; the Priests, who went always into the first tabernacle, accomplishing the service of God, or, according to our modern phrase, performing divine service, are called Ἱερεῖς, or the *holy persons*; and the High Priest, who went alone once every year into the second tabernacle, ἀρχιερεὺς, or *chief holy person*.

<sup>a</sup> Exod. xxix. 1.<sup>b</sup> Verse 9.<sup>c</sup> Verse 44.<sup>d</sup> Verse 29.<sup>e</sup> Verse 37.



From whence, I would fain know, did all these receive their several denominations of *holy*? not from any inherent holiness, I ween; because things inanimate, at least, are incapable of that, but from that relation, which they stood in to God. And if things inanimate, on that account, were entitled to that appellation; then surely much more so were the persons of the Priests, whose daily ministration was about these *holy things*. And this is what God himself not only asserts, but assigns this very reason for it, *<sup>a</sup> They shall be holy unto their God, &c. For the offerings of their God made by fire, and the bread of their God do they offer; therefore they shall be holy.* This again is repeated, *<sup>b</sup> Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee.*

<sup>a</sup> Levit. xxi. 6.

<sup>b</sup> Ver. 8.

## S E C T. X.

NOW, unless Mr. Chubb will deny, that *reverence* is to be paid to *holy* things, or things pertaining to God, purely on account of their *relation* to him; then neither can he deny it to *persons* administering in *holy* things; because the arguments, when applied to persons, hold, as above, a *fortiori*, *i. e.* conclude stronger in favour of them: And if *reverence* is to be paid to the *Clergy* for the reasons before assigned; then the epithet *reverend*, when applied to the *Clergy*, is very *proper* and *just*, because the *objects* of this *reverence*, or veneration, which you please.

This is not only agreeable to the will of God, as set forth in holy writ; but to the very nature and reason of things. Wherever profession has been made of any religion, whether true or false, *this* has been one tenet entertained in common by all mankind, that *reverence* was to be paid to the *Priest* of that deity, whom they were about to worship: Nor could they imagine that their offerings

or

or sacrifices could be acceptable to him, should they *disbonour* that *person*, through whose hands they were to be conveyed. This was one of those general impressions, which God had made on the mind of man; nor wanted he any other *guide* than the light of *nature* to direct him into this truth. Nay, so far had they carried this notion, that they thought the *honour*, or *disbonour* done to the person of the *Priest*, reflected back upon the *deity*, whom he served. Thus *Homer*, in the very opening of his *Iliad*, tells us, that *Apollo* sent a plague throughout the *Grecian* camp, and the people perished for no other reason, but because their leader *Agamemnon* had *disbonoured* his *Priest Chryses*; that when he came with gifts to supplicate the redemption of his daughter taken captive, he not only lent him a deaf ear, but gave him foul language; dismissed him with a surly answer, and an haughty menace. And this, whether blinded through lust, or drunk with excess of power, he did contrary to the sentiments of all the rest of the *Greeks*, whose opinion universally it was, that he should both *reverence* the *Priest*, and accept his presents.

For the benefit of Mr. *Obubb*, and the rest of my *English* readers, who have no taste for the original, I have transcribed this passage of his, as it is beautifully translated by *Pope*: from whence he and they may be able to



discern, that it is no new thing for reverence to be paid to the *Priests*, and that even the *beathens* themselves thought it a part of their religious duty; that it was essential to it, and inseparable from it.

*Declare, oh Muse! in what ill fated hour  
Sprung the fierce strife? From what offended  
pow'r?*

*Latona's son a dire contagion spread,  
And heap'd the camp with mountains of the  
dead:*

*The King of Kings the reverend Priest defy'd,  
And for the King's offence the people dy'd<sup>a</sup>.*

Thus when *Chryses* had told his errand, and ended his speech to the King and warriors.

*The Greeks in shouts their joint assent declare,  
The Priest to reverence, and release the fair<sup>b</sup>.*

Nay, to such an height had they carried their veneration for their persons, that they thought no honours too great to be conferred upon

<sup>a</sup> Lib. I. V. 9.

ἐλίκωστο δὲ λαοί,  
οὐνεκα δ' Ἐχρύσιον ἠτίμωσ' ἀρητήρα  
Ἀτρείδης

<sup>b</sup> Αἰδέσθαι δ' ἱερῆα

POPE's Homer, p. 8.

them

them; and therefore we often find the offices of *King* and *Priest* united in the *same* person. Two instances we find of this in the third book of *Virgil's Æneid* in the persons of *Anius* and *Helenus*; which, for the reason above specified, I have chosen to give rather in the translation, than in the original;

<sup>a</sup> Our reverence due to Phœbus's town we pay,  
And holy Anius meets us on the way;  
Anius, whose brow the wreaths and laurels  
grace,  
Priest of the God, and Sov'reign of the place.

PITT.

And again,

<sup>b</sup> Astonish'd here a strange report we found,  
That Trojan Helenus in Greece was crown'd,  
The captive Prince, victorious Pyrrhus dead!  
At once succeeded to his throne and bed.

PITT.

This same *Helenus* we find shortly after offering sacrifice to the Gods; and performing other divine rites; whom *Æneas* accosts in this wise,

<sup>a</sup> Pitt's *Virgil*. page 127. V. 104.

<sup>b</sup> Pitt, page 142. V. 393.

O sacred Prince of Troy, to whom 'tis  
given

To speak events, and search the will of Heaven,

The secret mind of Phœbus to declare, &c.  
Instruct me, sacred seer ——— &c.

PITT.

And as the Priests of every denomination amongst the *Romans* were counted sacred, as well as amongst the *Greeks*, which that general Name *Sacerdotes* (agreeable to their *ἱερείς*) by which they were all promiscuously called, implies; so he that presided over the rest, next to the chief Pontiff, was called by them, *rex sacrorum*, or *rex sacrificulus*, i. e. *King of the holy things*, or *sacrifices*<sup>b</sup>.

If the *heathens* then, instructed only by nature, held their *Priests* in such high veneration; if such *reverence* was thought due to those, who ministred about their *false deities*, shall it be with-held from those who wait at the altar of the *only living and true God*? But if it was not with-held, nor to be with-held (without an affront to the divine Majesty) from the persons of the *Priests* under the *legal* dispensation; then neither can it, with

<sup>a</sup> Pitt, page 147. V. 477.

<sup>b</sup> Vide Godwin's Antiq. p. 36. Kennet, p. 74.

safety,



safety, be with-held from the Ministers of JESUS CHRIST under the Gospel. Our claim (if there is ought in the reason of things) is stronger than theirs; and we are entitled rather to higher degrees of reverence than they; seeing that JESUS, whom we preach, was a lawgiver by far superior to Moses, an High Priest by far superior to Aaron. For *this man*, i. e. CHRIST JESUS, saith the apostle, *was counted worthy of more glory than Moses, inasmuch as he, that buildeth the house, hath more honour than the house<sup>a</sup>. Moses verily was faithful in all his house, as a servant; <sup>b</sup> but CHRIST as a son over his own house. JESUS was made a surety of a better testament, being an <sup>c</sup> High Priest for ever after the order of Melchisedec. Under the law truly there were many Priests, because they were not suffered to continue by reason of death. But this man, because he continueth for ever, hath an unchangeable priesthood<sup>c</sup>. The inference therefore proposed to be drawn from hence, I hope, will stand its ground, viz. that the Priests under the second covenant, or Ministers of JESUS CHRIST, serving the God of Israel, i. e. the same God, whom the Priests of the tribe of Levi served under the former covenant, are entitled at least to equal reverence with them*

<sup>a</sup> Heb. iii. 3.

<sup>b</sup> ver. 5.

<sup>c</sup> Heb. v. 6. 10. ib. vii. 21. ib. 24.

from

from all true worshippers of this God. And if so, the term, *reverend*, will appear peculiarly and properly theirs; from whence it likewise follows in a chain, that the terms, *right reverend*, *most reverend*, &c. are equally just and applicable.

For let it be remembered, as a general rule of the apostle's, that *all things* in the Church were to be *done, not only decently, but in order*. 'Tis necessary to the government and well-being of every *Body*, whether great or small, that there be a decent and regular subordination of the parts one to another. And if so in all others, why not so in *the Church, which is the mystical body of CHRIST*? GOD is a GOD of order, not of confusion; every thing about him therefore must be *decent and orderly*.

This is what nature dictates, and the Apostle here enjoins, as the words *κατὰ τάξιν* in the original most fully express. For this I take to be a *military* term, and signifies strictly according to *rank*; a term so peculiarly belonging to the soldiery, that *Τακτική* (a word derived from the same fountain) is used by *Greek* Authors to signify the whole *art military*, and, as such, is adopted into our language, and called *Tactics* to this very day. Can any

<sup>a</sup> Ephes. i. 22, 23.

<sup>b</sup> Vide *Ἐπεὶ ποὺ. Κόρυς Παιδ.* Scap. Lex in vocem. Bayley's Universal Dictionary.

thing now be conceived, that can convey to us a stronger idea of *order* and regularity, than a well instructed, well *disciplined* army; where there is such a gradual *ascent* and *descent*, such different *ranks* of *commanders* and *subalterns*, from the *general*, down to the *private* man? Such, as to its *ranks* and *discipline*, ought the Church of God to be; in allusion to which he is so frequently called the *Lord of Hosts* in the *Old Testament*, as his son is called the *Captain of our salvation* in the *new*. His Church here on earth is called the *Church militant*, at our entrance into which we solemnly engage ourselves, by sacrament, to continue *his faithful soldiers unto our lives end*.

If there are to be degrees then in the *ecclesiastical hierarchy*, the meanest officer of which is entitled to some share of *reverence* and *veneration*, purely for God's sake, whose Ministers they are; certainly it will follow, that the *reverence* and *veneration* that is to be paid to them, must bear a proportion to that degree in which they are placed; so that the highest in station should be highest in *reverence*; and if so, then the terms *right reverend*, and *most reverend fathers in God*, i. e. fathers in a figurative and spiritual sense, are due to the Clergy of the highest rank, i. e. the Bishops and Archbishops, to whom they are applied.

*These*, and all other *badges of distinction* made use of amongst us, serve only to introduce a well-



well-grounded veneration for the Ministers of JESUS CHRIST, and Preachers of his Gospel, such as is agreeable to the whole tenor of scripture, the practice of all ages and countries, as well barbarous as civilized, and in a special manner agreeable to the nature and reason of things. And as the power of calling forth to this dignity is still lodged in the hands of the Prince, it would be argument enough, one would think, to stop Mr. Chubb's clamours, even on his own principles (was he but consistent with himself) to say in the words of Haman, *Thus shall it be done to the man, whom the King delighteth to honour*<sup>d</sup>.

Our Author, I thank him, is not quite so strait lac'd, as to prohibit Christians (as Christians) "from rendering to their fellow Christians honour, even double honour, to whom it is due:" But then you must let him prescribe the bounds, and point out to whom it is due, to whom not. It must be rendered, says he, to such "of their fellow Christians, who by their virtue and good works have rendered themselves worthy of it;" which no body can deny, *i.e. provided* all the while they are *not* of the Clergy. And who, I pray, shall be appointed judge in this matter? What officers chosen to take an estimate of each man's virtue and good works; and to determine proportionably the

<sup>d</sup> Esther v. 9:

precise degree of honour that shall be his lot? Shall we trust for direction in these matters to the word of God, and the wise institutions of our forefathers founded thereupon? Or shall we shut our eyes, and give ourselves up to be led by a blind guide, and run the risk of sharing one common fate with him? If the former, which, I hope, all sober thinking people would best approve of, that instructs us whom we are to pay this double honour to; *Let the Elders*, saith St. Paul to Timothy, *that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine*<sup>d</sup>. Had our Author read but this chapter in the original, understood it rightly, and behaved according to the Apostle's injunctions, such positions, as he has laid down, had never dropped from his pen. The *Elders*, as it is rendered in our translation, signify *Presbyters*, or *Priests*, i.e. the second order of the Ministers of JESUS CHRIST, and Preachers of his Gospel. And these, you see (if St. Paul's words may be taken) were so far from being precluded from all pre-eminence and superiority, that they were admitted to *rule*, i.e. with a fatherly and pastoral authority, over their respective flocks; were entitled to *double honour*, if they *ruled well*, especially if they *laboured in the word*

<sup>d</sup> 1 Tim. v. 17.

and

and doctrine. <sup>b</sup> And what was this double honour, think you? Why, their persons were to be treated with outward decent marks of respect, and provision made for the support and maintenance of themselves and families. And this is what may gathered from the following, which otherwise has no coherence with the preceding, though brought in as a reason and an argument to support it. *For the Scripture saith, Thou shalt not muzzle the ox, that treadeth out the corn<sup>c</sup>; and the labourer is worthy of his hire.*

But what is this *solemn trifler* about all this while, that, like the *satyr's guest*, blows both *hot* and *cold*, and condemns and approves in the same breath? He allows honour, even double honour, to be rendered, to whom it is due; and who they are, I have informed him, by "shewing such outward decent marks of respect, as are agreeable to the usages and customs of the age, and place in which they live;" which is the *very thing* he is *reprehending*. The terms *reverend*, *right reverend*, &c. are outward decent marks of esteem, and either are usages and customs of the age and place we live in; and then, *why* does he find fault? Or, are

<sup>b</sup> *Vide Bilson's Perpetual government of the Church.*

<sup>c</sup> Deut. xxv. 4.



not the usages and customs of the age and place we live in; and then, *what* does he find fault with? Are these usages and customs disagreeable to the age and place in which we live? or rather, Are they not grown into usages and customs from their being agreeable? Oh! but he is not for introducing a *groundless veneration* for the persons of men, as afore said; no, nor I neither, nor any one else amongst us, I hope. No other veneration than what is founded in the word of God, “in the nature and reason of things; and such as is agreeable to the usages and customs of the age and place in which we live.”

Either the Church of God must be governed, or it must not be governed. If governed; there must be in that, as in other bodies, an head, hands, and feet; a superiority and inferiority between the governors and the governed; If not governed, what a state of anarchy and confusion would this *spiritual leveller* throw every thing into? Where we should all be *equal*, and yet all be *uppermost*; and each man would consent, like *Trinculo* in the *Tempest*, that his neighbour should be *Vice-roy*, provided he might be *Vice-roy* over him.

I would not be here thought to be pleading my own cause, as being ambitious or fond

fond of a title. God knows, *that* is but a poor and empty gratification. No! let it be the *Reverend Mr. Chubb* for me, or any other higher appellation, which, one would think, he aimed at. All that I would insist upon is *this*, in which I likewise hope the serious part of mankind will join with me, that it never went better with the cause of God and religion, than when a due regard was paid to the persons of the *Clergy*, on account of that God, to whom they have the honour to be so nearly related. And these, and all other badges of distinction, would be so far from elating and puffing them up; that, to the considerate and wise, it would have the quite contrary effect, *i. e.* would humble, and bring them down in their own eyes, when they reflected on the great trust reposed in them, and their own *insufficiency for these things*: And the more reverence they received, the more would they be put in mind, what manner of persons they ought to be in *all holiness and godly conversation*, as faithful stewards over the household of CHRIST, that they *might give an account with joy, and not with grief.*

S E C T.

S E C T. XI.

**B**UT supposing our author understood those passages of scripture, which he has quoted, ever so well; that he had applied them ever so justly, and argued even so fairly and conclusively from them (neither of which I have abundantly shewn to be the case) supposing all this (I say) and that no badges of distinction, and *marks of honour*, were to be allowed among us; that they were, as he asserts them to be, not only not Christian; but the most gross Antichristianism, &c. Let me beg the favour of him to inform us, where he learnt, that badges of distinction, and *marks of dishonour* were allowable among us? How he can reconcile scurrility and invective, scandal and abuse, to the precept, or the pattern of the meek and humble JESUS? Whether “*these*” likewise are not only not Christian, but “the most gross Antichristianism, as they” are set up in opposition to, and defiance “of CHRIST’s authority, and his special” charge



“ charge and command to the contrary ?”

*I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them, that despitefully use you, and persecute you ; that ye may be the children of your father, which is in Heaven.*

These are our Saviour's own words, as they are recorded by St. Matthew, which (as they are not *historical*, but *doctrinal*) may be allowed, perhaps by our antagonist himself, to be *in part the true Gospel of JESUS CHRIST*. Let me ask him then, has he received any of this mal-treatment from the hands of the *Clergy*, or has he not ? If he has : what a noble opportunity has he put into his hands of shewing himself a true Disciple of JESUS CHRIST, an adopted child of *our Father which is in heaven* ? If he has not : What should tempt him, *unprovoked*, to load a *whole body* of people with *calumny* and *reproach* ? And how heinous must the breach of this positive command of CHRIST be in him, *above all others* ; who sets himself forth as the *Great Reformer* of the age, the *Reformer* of our *Morals*, and *Religion*, both *speculative*, and *practical* ?

But if *this* should appear to be the *case*, (as it really is) that he often has received, and still continues to receive *instruction*, and

\* Math. iv. 44, 45.

*benediction* from the mouth of the priest (as often as he comes with a mind duly prepared for the reception) if he has been admitted to partake of the *cup of blessing* which we bless, which is the communion of the blood of CHRIST; whereunto he often is admitted; and has returned contrariwise railing for instruction, malediction for blessing; with what accumulated circumstances of guilt is the violation of this command attended? And how is the crime aggravated, and enhanced, by a contempt, both of the institution, and the institutor; blackened yet farther by ingratitude of the deepest dye, towards those persons, by whose ministration these blessings are conveyed?

Be not overcome of evil, (saith St. Paul) but overcome evil with good<sup>b</sup>; which our author, by inversion, has strictly complied with; i. e. will not be overcome with good; but (if it can by any means be done) will overcome good with evil. And yet this is the man, that would pass, if you would let him, for the very pink and pattern of what a Christian should be: "As though his life was a beautiful picture of human nature, when in its native purity and simplicity; and shewed at once, what excellent creatures men would be, when under the

<sup>a</sup> 1 Cor. x. 16.

<sup>b</sup> Rom. xii. 21.

“ influence of this true gospel of his ; so grace-  
 “ fully set off and exemplified by the Author  
 “ of it.”

I should be ashamed to draw up so heavy a charge as this, was I not able to exhibit *articles* against him, under his own hand ; nor should I do it, as it is, but in hopes of this advantage, that, seeing the true portrait of himself in that glass, which I shall set before him, he may be able to discern, that the picture is not so beautiful, as he has hitherto mistaken it to be ; and, unless he is totally blinded with self-love, may discover, as well as others, that the creature is not quite so excellent, because not so much under the power of the Gospel of JESUS CHRIST, as he ought, or would be thought, to be.

It is a *small* thing, that the *Bishops*, and *Dignitaries* of the Church, which, like a standing army on the establishment of heaven, are kept in constant pay, that they may be always in readiness to defend the cause of their Lord and Master, and with the sword of the spirit to repel the enemy and invader : It is a small thing, that these, I say, should be represented as an useless, superfluous set of people<sup>a</sup>, and in the next leaf *stigmatized* with the title of Supernu-

<sup>a</sup> Chubb, p. 170.



meraries<sup>a</sup>, i. e. the meanest *expectants* for an office in the *excise*; who, so that they can but receive the reward of another's labour, "take no farther thought nor care about them; but, whether they *sink* or *swim*, "be *saved* or *dann'd*, they matter not."

It is a small thing, that the *inferior* Clergy, or *Curates*, are contemptibly stiled by him *journeymen* in one page, and *birelings* in another, in order to throw us upon a level with the meanest mechanick, and equal ours with the *thresher's* labour; and then with an awkward attempt at a *little* wit, blended with *much* real *falsehood*, that they are set forth, as "never coming near their "people from *sunday* to *sunday* (which I believe *few* or *none* fail of, as often as their duty, either to visit the sick, bury the dead, &c. calls upon them) "and that then it "is only hastily, to read over the church- "service with a short lesson of instruction; "and when that is done, the horse stands "ready at the hatch, and carries him off; "and the people are left in the wilderness "of this world, like sheep without a shep- "herd." These, I say, are but *small* things, though false; which, if true, the latter especially, ought rather to excite his *com- passion*, than his *mirth*. That there are ma-

<sup>a</sup> Chubb, p 172.

ny churches *robbed* of their endowments, and many *poor clergy*, which serve those churches for a *slender pittance*, God and the world knows. Two, and sometimes three of these are often put together; and even then will scarce afford a man a tolerable maintenance. These happen sometimes to be many miles a-part. Is he willing, that these should be served, as well as the nature of the thing will admit of, or not? Stating the case then in his own *ludicrous, imaginary* dress; what does this imply, but *diligence and haste* in the minister, that no *christian assembly* should wait longer for him, than is absolutely necessary? So that the *poor Clergy* appear *commendable*, instead of *blame-worthy*. It is their *misfortune*, not their *fault*, that there is no better provision made for them; and the *priest* and *people* labour under *one joint calamity*, which to all well-disposed Christians, that had the interest of religion at heart, would be rather matter of *grief*, than *ridicule*. These are *grievances*, which call for a *redress* from the *legislature*; nor can that *redress* be *too speedy*: But, till it can be obtained, we are to be content the best we can in our present situation, and to wait with *patience* and *submission*, till our governors shall be at *leisure* to take us more *nearly* into their consideration. But, in the mean time, let me put Mr. Chubb in mind, how  
far

far he runs counter here, as in other points, to the Apostle's advice. As he cannot pretend to charge the *inferior* rank of *Clergy* with being maintained by any *others* labour, but their own; which maintenance is but a wretched subsistence: So, in order to render their *Being* the more tolerable, instead of *sneer* and *grimace*, he ought to render them *honour*, even *double honour*; because these are they, who, in a literal sense, *especially labour in the word and doctrine*.

But what can be expected from one, who asserts the whole order to be *useless*, as he doth in many places, "so that the Christian ministry has not turned to any great account, with respect to its being subservient towards answering the true ends and purposes of the gospel; &c." and therefore, good people, be advised by me (for why should the intended inference be suppressed) let us discard the *whole tribe* of these *super-numerary journeymen*, these *superfluous hirelings*, which are a sad clogg upon your Estates; take the tythes, and pray for yourselves. Every one for himself, and God for us all.

Yet these things I should pass by, and make but *small reckoning* of, did he not rise in his *charge* upon us, and from being un-



*profitable servants, make us quite disserviceable to the cause we should promote, i. e.* "I may farther add, says he, that the wicked lives of many of the Clergy have been highly injurious to the Gospel of CHRIST, and the souls of men<sup>a</sup>." God forbid, that I should here take it upon me to be an advocate, either for myself, or for all my brethren, at a venture; or, that I should dare to affirm, that any mere man in all things walks worthy of that vocation, wherewith we are called, i. e. is altogether as good and holy, as he ought to be. None of us pretend to such exalted degrees of righteousness, as to be personally valuable in the sight of God. If we say, that we have no sin, we deceive ourselves<sup>b</sup>, and the truth is not in us, any more than in any layman, that should make such proud boastings.

Neither is it my province, on the other hand, to judge my brother, to censure and condemn him, unmindful of myself; least haply I should incur the imputation of hypocrisy; for saying to my brother, let me pull out the mote out of thine eye, when, behold, a beam is in mine own eye<sup>c</sup>. Let a man examine himself, search into his own bosom; let him trace sin through all the windings, and intricacies of a deceitful heart. This

<sup>a</sup> p. 176.<sup>b</sup> 1 John i. 8, 9.<sup>c</sup> Matth. vii. 4, 5.  
let

let him do *faithfully*, and I am much mistaken, if he will not discover too much weakness and infirmity, too many faults and failings of his own, which call for his immediate correction and amendment, for him to be at leisure very soon to examine into anothers conduct, to arraign, try, and condemn him.

Judge therefore yourselves, brethren, that ye be not judged. Other judgment than this *is not for man, but for the Lord.*

To oblige our *antagonist* then, we will allow, that some of the *Clergy*, by their ill examples, have done disservice to the cause of vertue and religion. But, in the first place, I deny, what he asserts, that many of the *Clergy*, *i. e.* in proportion to their great number, are notorious for their wicked lives; and affirm, that many of them may safely say with the Psalmist, *Lord, thou knowest they laid to my charge things that I knew not.* That the world in general is so sharp sighted towards them, as to espie faults, where there are none; and so ill natured, as both to multiply, and magnify them, where they are. That examples of immoral Clergymen have been *too rare*, and where they have been, of *too little weight*, to be assigned, as one of the *general causes* of the decay of Christianity. That, as far as ever I could observe, *such an example* always was attended with

contempt and detestation from the *wicked*, and *dissolute* themselves; with grief and pity, from the *virtuous* and the *good*; that *such* a character was too odious in itself to attract the love or imitation of many; that though it tended nothing towards reclaiming the *sinner* and *impenitent*, yet scarce one good person was ever drawn aside from his religious course by it. Nay, *such* seeing the *lability* of human nature, have taken the greater heed in fixing their own feet aright, least they themselves, how securely soever they seem to stand, *might likewise fall*.

This is the effect, which it generally has upon the latter sort of men, who from *pitying* them, are often led to *pray* for their conversion. So that the worst that can be said (and God knows that is bad enough) is, that they do not so much good in their calling, as they might, in that little sphere in which they move; notwithstanding which, they are not, cannot be, half so *injurious* to Christianity in general, as they are here pretended to be.

This is an objection, I own, which carries something of a face with it, and, for that reason, has been often urged with some success by the *enemies* of the church; though it has been as often refuted. For here again, as in most other points, the very reverse of this is true. Though the *ill lives* of some of the  
Clergy



Clergy have been, and perhaps are, a *stumbling block*, and an occasion of offence to some weak brethren; yet the holy, and exemplary lives of others, which are by far the greater number, have more than removed that block. Nay, had it not been for their learned, and pious *discourses* from the *pulpit*, and *writings* from the *press*, enforced by the purity of their own lives, which have been opposed, as so many mounds to stem the torrent of *immorality* and *infidelity* both; vice in every form and shape, like a mighty deluge, had universally overspread the land; so that the very name of Christianity had been long since obliterated, and washed away from amongst us. He might therefore as well impute the slow progress Christianity made in its *infancy* under the preaching and ministry of the *evangelists* and *apostles*, to *Judas Iscariot's* being numbered with the twelve, as charge the decay of Christianity upon the immoral lives of any of the Clergy, either past or present; *i. e.* as upon one of its general causes. *Have I not chosen you twelve,* says our Saviour, *and behold one of you is a devil?* No, the great decay of Christianity is to be charged upon your *fine reasoners*, that want demonstration in matters of faith, your *Hobb's* and *Spinoza's*, your *Asgyl's* and *Toland's*, your *Woolston's* and *Chubb's*. These are the people that have done

done the *mischief*, by depreciating *revelation*, and making the word of God not *credible* upon his *own* testimony.

The *ignorant* and *unwary* being once unsettled as to their *faith*, and being *perplexed* and made *uncertain* about things of a *future* state, by these men's *seeming* reasonings against them, after having for a time been *tossed to and fro* in their minds by *every wind of doctrine*, from being at first *uneasy*, by several steps, become *resolute*, *desperate*, *dissolute*, in their *morals*: So that, like a *vessel* driven from her *moorings*, surrounded with all the *horrors* of *darkness* and *tempest*, without *one* friendly *star* to light, or *compass* to direct her *course*, *ballast* to keep her *steady*, or *anchor* to hold her *fast*, she is at length dashed to pieces upon some hidden rock, and so makes shipwreck of a *good conscience*, as well as of a *sound faith*.

This is the *very right* and *truth* of the matter; though every *one* is for shifting it off from *himself* to some *other*, and saying, like our Saviour's disciples at the pass-over, *Lord, is it I?* And we may, with all the *justice* in the world, apply his answer to the *pretended* *asserter* of his *true Gospel*, viz. *He that dippeth his hand with me in the dish, the same shall betray me*<sup>b</sup>.

<sup>a</sup> Matth. xxvi. 22, 23.

Had the *interest* of the *gospel* been really at heart, the *preachers* of it had met with far *different* treatment; the *servant* must have fared the better for the *master's* sake; even though the *charge* against us was equally *true* with that of our *Saviour's* against the *Scribes* and *Pharisees*, viz. *that we said and did not*.

If any amongst us are strong, they ought to bear the *infirmities* of the *weak*<sup>a</sup>; to reprove, if called to and qualified for that office, with all *gentleness* and *brotherly affection*; not to impair their little strength, by giving them *gall for meat*<sup>b</sup>, and inflaming their passions through bitterness and reproaches. Against an elder, or *presbyter*, saith St. Paul to Timothy, whom he had constituted *Bishop* of *Ephesus*, and therefore had invested with *proper* authority, *Receive not an accusation, but before two or three witnesses*<sup>c</sup>: so far was he to be from taking up with any *tales* to their *prejudice* upon *surmise*, or *hear-say*; and even though he found him not altogether *blameless*, he was to be so far from reproaching him, that he was *not to rebuke an Elder or Presbyter, but to intreat him as a father*<sup>d</sup>. Those that sinned indeed, i. e. that were *notorious sinners*,

<sup>a</sup> Rom. xv. 1.

<sup>c</sup> 1 Tim. v. 12.

<sup>b</sup> Psal. lxxix. 21.

<sup>d</sup> Ver. 1.



was he to rebuke before all, that others might fear<sup>a</sup>. And this is the method in which our accuser should have proceeded, had St. Paul's advice been of any more weight with him than a "private opinion." If any amongst us are scandalous for an ill life, we have a law, and by that law we ought to be judged. The governours of the church, whom he had represented before<sup>b</sup> "as assuming and exercising domination over their brethren," are not so very tender to those under their jurisdiction, as to screen and protect them in their vices; but, upon due complaint, and proof made, are ready to remove him by whom the offence cometh, either by suspension, or deprivation, according to the nature of the offence committed.

To what purpose then is this loud complaint, this railing accusation, lodged against many of the Clergy? It is in some measure Mr. Chubb's fault, if there are so many; and he is a partaker of other men's sins, in that he does not apply for ecclesiastical censures; but, instead of that, is puffed up, and hath not rather mourned, that he that hath done this Deed might be taken away from amongst us<sup>c</sup>.

<sup>a</sup> Ver. 20.

<sup>b</sup> Page 60.

<sup>c</sup> 1 Cor. v. 2.

But still in the midst of judgment, remember mercy. Some of the Clergy, I hope, at least by their holy lives and doctrine have been highly serviceable to the Gospel of CHRIST, and to the souls of men. Wilt thou then destroy the righteous with the wicked? Peradventure there be fifty righteous within the city, wilt thou also destroy, and not spare the place for the fifty righteous, that be therein? The generous and compassionate part of mankind will make all christian, that is, charitable allowances; will consider, that when we commence teachers, we cease not to be men: Will not be extreme to mark what is done amiss; but rather throw over it that friendly veil, which covereth a multitude of sins, remembering that they also are in the body.

We are required, it is true, to be more exemplary than others, and to shew our light in a more particular manner before men: But it is their parts and duties to endeavour to make that light conspicuous, and to promote its lustre, not by any prejudice, or ill will to damp or eclipse it; much less are they to endeavour to extinguish it, and to turn our light into darkness.

\* Gen. xviii. 23.

It would be an unpardonable piece of arrogance in any one of us to make vaunts of his own righteousness, or to set out himself as one exempt from infirmities, when the Apostle to the Gentiles (the greatest preacher that ever was) gives this modest testimony of himself and Barnabas, to the people of Lycaonia, *We also are men of like passions with you.* But what he adds, should be an inducement to our lay-brethren to treat us with tenderness and brotherly meekness, viz. *We preach unto you, that ye should turn from vanities unto the living GOD.*

• Act xiv. 15.

S E C T.



## S E C T. XII.

**T**HERE is but one *article* now behind, which I chose to exhibit *last*; because, if *true*, that alone would be sufficient to make good every one preceding, as *containing* an *epitome* of all wickedness; all impiety, and villany in the abstract: And if it be *not true*, must recoil upon himself, like a piece overladen, and strike with the greater force for being doubly charged.

Having, in page 142, roundly asserted,  
 “ that the doctrines of the imputed righte-  
 “ ousness, the meritorious sufferings, and  
 “ the prevailing intercessions of CHRIST,  
 “ being either separately or conjunctly the  
 “ ground of men’s acceptance with God,  
 “ and of sinners obtaining divine mercy,  
 “ these doctrines do naturally tend to  
 “ weaken, and take off the perswasive in-  
 “ fluence of the Gospel, and to render it  
 “ of none effect, as by them is pointed  
 “ out to men another way to God’s fa-  
 “ vour and mercy, and another way to  
 “ eternal life, than the gospel has pointed  
 “ out

“ out unto them ; and consequently, the  
 “ aforesaid doctrines render the doctrine of  
 “ the Gospel an useless and an insignifi-  
 “ cant thing,” (a passage equally to be ad-  
 mired for the justness of its diction, and  
 the orthodoxy of the assertion) he pro-  
 ceeds, in page 145, to put the Preachers  
 of CHRIST and his Gospel in mind of their  
 ministry from the importance of the work,  
 in which they were engaged, and warns  
 us in the strongest terms, not to preach  
 these doctrines of imputed righteousness,  
 &c. For whoever, says he, points out to  
 men *another way* to GOD’s favour and eter-  
 nal life than CHRIST has pointed out,  
 which, in the passage above quoted, he as-  
 serts the doctrines of the imputed righte-  
 ousness, “ the meritorious sufferings, and  
 “ prevailing intercession of CHRIST to be,  
 “ such an one preaches *another Gospel* ; he is  
 “ a *Deceiver* in points of the greatest impor-  
 “ tance, whether he intends it or not, he is  
 “ an *Antichrist*, and a *betrayers of men’s souls*.”

And lest he should be mistaken as to  
 his meaning in this passage, and it should  
 be unknown *what* he calls *another way*,  
 he speaks out more fully in the next  
 sentence, and makes an assumption, of what  
 he had laid down before, in a beautiful  
 tautology. “ And as the doctrines, I have  
 “ now been considering, viz. the impu-  
 “ ted righteousness, the meritorious suf-  
 “ ferings,

“ferings, and the prevailing intercession of  
 “CHRIST, are represented to be, what they  
 “really are not, viz. the true grounds of  
 “the divine favour to men (either sepa-  
 “rately or conjunctly, *mind*) and of the  
 “divine mercy to sinners; so to represent  
 “them as such, and to teach men so, is  
 “in truth to preach *another Gospel* than  
 “CHRIST hath preached, and to point  
 “out to men *another way* to God’s fa-  
 “vour, and life eternal, than CHRIST  
 “hath pointed out to them.” Nay, and  
 that his impiety may not want its last  
 finishing stroke, he winds up the whole  
 with the most flagrant and daring blasphem-  
 y, by charging “God *himself* with a  
 “manifest *moral imperfection*, should he act  
 “upon such *unworthy motives* (as he is  
 “pleased to call them) i. e. as to forgive  
 “sinners for the sake of CHRIST’s *meri-*  
 “*torious sufferings*.”

Now we know, that it is professedly  
 taught, and maintained by the Church of  
 England, in her eleventh article, before  
 quoted, “that we are accounted righteous  
 “before GOD only for the merit of our  
 “Lord and Saviour JESUS CHRIST, by  
 “faith; and not for our own works, and  
 “deservings: And in article 31<sup>st</sup>, that the  
 “offering of CHRIST once made, is that  
 “perfect redemption, propitiation, and satis-  
 “faction for all the sins of the whole world,

M

“both



“ both *original* and *actual* ;” from whence it unavoidably follows, that *all* the *Clergy* of the Church of *England*, who, acting consistently with those engagements, which they must so frequently and so solemnly have made *before*, and *at* their admittance into the Church, as Ministers of JESUS CHRIST, have preached, and inculcated this doctrine upon their hearers, are preachers of *another gospel*, are *deceivers* in points of the greatest importance, are so many *anticrists* and *betrayers* of men’s souls. And not only the *Clergy* of the Church of *England*, as by law established, whom he would most cruelly and wickedly insinuate to be preachers of this doctrine, merely in “ compliance with the law of the state, “ or to avoid being harrassed in our spiritual courts ;” and not from a sense of duty, and a conscience perswaded of the truth of it ; but all the teachers, and preachers of every *separate congregation*, or *meeting*, who *teach men so*, fall together with us under the same heavy censure and condemnation. All the reformed Churches abroad, all true Christians, through every age, back from the present to the Apostles times : For even *from the beginning it was so* <sup>b</sup>.

<sup>a</sup> This will appear in the next book, when we come to shew how agreeable the faith and doctrine of the Church of *England* is both to the written word of God, and to the *express confessions* of all the neighbour Churches christianly reformed.

<sup>b</sup> Matth. xix. 8.

And

And are we all then *church-men*, and *dissenters*, that esteem ourselves, or are esteemed by others, as Ministers of JESUS CHRIST, and Preachers of his Gospel, entered into a combination, to mislead our several hearers, and respective congregations, in matters relating to their eternal salvation? Are all the pastors and shepherds wittingly, knowingly, and designedly misleading their flocks from their green pastures, and pleasant streams, to feed them with baleful hemlock, and to slack their thirst at poisoned fountains? Are we, with our eyes open, directing our hood-winked followers where to take up their *portions in everlasting burnings*? And marching at the head ourselves, for fear they should mistake the way? *Hear, O heaven! and give ear, O earth!* Was there ever (upon such a supposition) such a sett of hardened wretches, such a tribe of abandoned villains before? *That knowing well the terrors of the Lord*, we should therefore persuade men to fall under the weight of them; and incur the heaviest strokes of vengeance ourselves, merely to carry on the delusion.

This is a dreadful accusation indeed; as though the *habit* itself was enough to tinge the *conscience*, and to render it ten times blacker, than that of the greatest criminals, that ever yet expired under the hands of an executioner. What were *Cartouch's* robberies and murders to *his*, who goes on *habitually*,

day by day, to rob thousands of eternal happiness, and to stab their very souls? And what an accumulated load of guilt must lie at their doors, when we add to the former charge the great breach of trust implied; *i. e.* that it was their office, and profession to direct men to avoid those very miseries, in which they have involved them?

But, beloved, if our conscience condemn us not, we have confidence towards God, notwithstanding the accusations of wicked and malicious men. Very few of us, I hope, are there, but what are able to join with the Apostle on this occasion, *viz.* as we are allowed of God to be put in trust with the gospel, even so we speak not as pleasing men, but God, which trieth the heart<sup>a</sup>. If we have recourse unto the law and the testimony, *i. e.* The writings of the Old and New Testament, it will be found that we have spoke according to the word of God<sup>b</sup>. So that the Church may say, in the words of the Psalmist, *the reproaches of them that reproached thee, have fallen upon me*; and not upon me only, but upon the Evangelists and Apostles also. For, if this charge against the preachers of the gospel be true, it will appear out of their own Mouths, that St. Paul himself was a betrayer of men's souls, and that even JESUS CHRIST was antichristian.

<sup>a</sup> 1 Thess. ii. 4.

<sup>b</sup> Isaiah viii. 19, 20.



Our author indeed is partly aware of this; and therefore adds to his charge of moral imperfection in the diet, on such a supposition, as was before made, "I am sensible, that  
" the fore-mentioned doctrines are said to be  
" contained in the writings of the Apostles,  
" and more especially that doctrine of the  
" meritorious sufferings of CHRIST, being  
" the ground of God's shewing mercy un-  
" to sinners ; but *this* is not to be admitted."

Be it so then ; neither is his negation of it to be admitted, say we. Let JESUS CHRIST and the Apostles be brought forth to speak for themselves ; let us hear their own words, uncorrupted with any *false glosses, artful misrepresentations, or fallacious reasonings* upon them ; let us admit their *own evidence*, as far as that evidence goes, and no farther ; let us search the Scripture, *i. e.* the Old and New Testament, as the *sacred repositories* of all *Divine Truths*, with a *sincere design* of being instructed in them, and a *firm resolution* to embrace them, *when and wheresoever* found : *because in them, we think, we have eternal life ; and these are they,* says our Saviour, *that testify of me.* Let these testimonies of theirs then be *strictly* examined upon the one hand ; but with *candour and impartiality* on the other : And if, upon such examination made, it does not appear, that the doctrine of CHRIST's *meritorious sufferings, &c.* is expressly taught, and set forth therein ; and that

the Prophets, Evangelists, and Apostles unanimously agree to *speake the same thing*, as it were, with *one mind and one judgment*; the Clergy will be content to take up with all that load of reproach, which he has laid upon them, to be deemed a *sett of useless, superfluous, supernumerary hirelings, and journeymen, injurious to the cause* they were intended to promote, and *subverters of that religion* which it is their duty to maintain; and, in consequence of this, that they are *preachers of another gospel, deceivers in points of the greatest importance, antichrists, and betrayers of men's souls*.

But if it shall, on the other hand, be found, that the doctrine of CHRIST's *meritorious sufferings* is taught and upheld by their testimonies; that it is the grand article of Christianity, nay, that *it is whole Christianity in miniature*, (which we hope to demonstrate in the succeeding book, to which this is only intended as an apparatus) it will then be seen, that these *high sounding titles, these badges of distinction, and marks of dishonour*, most properly belong to our adversary, who has made these distinctions: *So that the pit that he digged for others, he is fallen into himself; and the mischief, intended for us, is fallen upon his own pate*. And if this can be once proved against him (which I make no doubt of) his crime will be doubly enhanced, beyond what ours would be on the same supposition. For God spake

spake these words, and said, *Thou shalt not bear false witness against thy neighbour.* This is a prohibition of very great force and authority, as must be acknowledged by our adversary himself, as it makes a part " of the law " of reason, or summary account of man's " duty contained in, and which is com- " monly called, *the ten commandments*, as " the rule of their (*i. e.* mens) actions; and " made or declared their obedience to be the " ground of God's favour. <sup>a</sup>

What will he say then in defence of his behaviour, in opposition to this command of the *one* God, whom, he would have you think, he believes in common with *Jews* and *Turks*; especially when backed and enforced by this declaration of CHRIST's: when it shall be proved upon him, beyond *excuse* or *evasion*, that he has born false witness, not only against the whole body of the Christian Priesthood, but against the *Prophets*, *Evangelists* and *Apostles*, *Martyrs* and *Confessors*, from the earliest ages to the present time, nay, and against JESUS CHRIST, the subject of their writings; and against the *Holy Ghost*, the *Author* and *Inspirer* of them: whom he is not content barely to rob of their divinity, and to deny simply the LORD that bought him; but must deny even the fact itself, that ever he did buy him; though he laid down no less

<sup>a</sup> Sect. III. p. 24.



a price than his own precious blood for the purchase, depreciating its value, and boldly affirming, "that it is as much impossible "that the *blood of CHRIST*, as it is that the "*blood of bulls and goats*, should take away sin?"

This then seems to me fully to lay open our Author's design in writing *this* treatise, which we have at present under our consideration, *i. e.* that it was *first* to vilify the son of God, and *then* to bring the Preachers of his Gospel into disesteem; nor can I persuade myself, that ever he set about it with any other *view* or *intent*.

He knew very well that the doctrine of CHRIST's meritorious sufferings implied his blood to be of an infinite price; which, was he once to admit of, he knew the *consequence* that *inevitably followed*, *i. e.* that he must of necessity be God.

But having long since denied *that* truth, and zealously endeavoured for twenty years together to undeify the Son of God, in all his writings and disputes concerning him; the latter, of course, must be expunged out of his Creed, to keep company with the former, that he might make sure work of what he had taken in hand. Thus one *falsehood* is laid as the foundation of another, which still serves to carry on his airy building to its destined height; and then, proud of his own performances, and the imaginary

loftiness of the structure, ostentatiously cries out, *Is not this great Babylon that I have built?* He knew very well, that almost (would I could say) all the Ministers of JESUS CHRIST, true to the honour and interest of their Master, could not suffer him to be thus vilely trampled under foot, and *his blood to be accounted a prophane thing*, without resenting the injury, raising him up out of the mire, asserting his high extract, and replacing him at the right hand of God, there to make *intercession*, and plead the *merits* of what he has *done* and *suffered* for us; so that he should never be able to gain his point, so long as *these* were esteemed by others as the true Preachers of his Gospel.

These therefore must be brought into contempt by all the methods of calumny and detraction, represented to the people as *deceivers*, *antichrists*, and *betrayers of mens souls*; which could he once perswade the multitude to believe, Christianity would soon be at an end indeed; and even *virtue* and *morality*, for which he pretends so much fondness, must soon follow after, and breath their last.

The monstrous wickedness and prophane-ness of the present age, which the frequent villanies of late years committed almost at noon-day, in the very streets of one of the most populous cities in the world (spight of all the vigilance and circumspection of the most prudent and wary magistrates to prevent it) plainly demonstrate to surpass those of former

former times, is in great measure owing to writings of this nature.

There is scarce a poultry scribler or garretter, that writes for bread, whose little genius will carry him no higher than a *farce*, or a *droll* (for very few of our *modern comedies* deserve a better name) but what must serve up a *roasted Parson*, as they term it, at one end or another of the entertainment, to make one dish piquant and high-seasoned; who must be introduced by the Author, as a *pert, conceited coxcomb*, or a *dull, formal blockhead*, or, which is worse still, an *artful, designing knave*; and words are put into his mouth, on purpose to make him expose the *sacred function* to ridicule; and thus the company must be diverted at the expence of the *whole order*, since he despairs of being able to effect it by any other method.

This is to supply the want of *manly sense*, and *sprightly wit*, *genteel conversation*, and *instructive fable*, with which the *ancients*, and some of our *own* writers once abounded. The audience must be dismissed pleased some *how* or *another*, or the Author will be at a loss where to dine to-morrow, and so be in danger of starving, and being damned with his works.

And as this serves to shew in general the vitiated taste of the age in which we live, that it can relish or digest nothing of *sound meat*, i. e. sound doctrine: So, at the same time,



time, it shews what cause our adversary espouses in earnest, by the party he has joined; whom, by his writings, "whether he intends it or not," he has made himself one with; that (as *friends* and *confederates*) they may jointly carry on the same work.

When the people hold the persons of their teachers in derision, what weight or influence, think you, can their doctrines have upon them? When they are set forth to them as *betrayers* of mens souls, how can they think, they believe themselves, that they have any souls to be saved? Surely there is no such place as Hell, say they, whatever these *hirelings* tell us to the contrary; or, at least, it is not so shocking and dreadful as they describe it; it is a mere state-trick to keep the populace in awe, and these *supernumeraries* are kept in pay for no other end, but to frighten us into obedience.

Thus all the barriers, with which virtue was fenced about and secured, are rased, and levelled with the ground; and the cause of God, and of all religion, natural, as well as revealed, greatly suffers by the removal of its strongest sanction, *i.e.* the pains and penalties of a future state.

"This surely is worthy the most serious consideration of all the professors of Christianity in general; but especially of our

*mock reformer* in particular: lest happily he be found fighting under the banner of JESUS CHRIST, in order to set forward the kingdom of darkness; and discover himself too late to have been *in the broad way*, when he thought he was just *entering in at the strait gate*.

There is one Periphrasis, by which our Author describes the Clergy among the *Jews*, in common with the Christian Clergy, which though I have taken no notice of, I cannot but own myself highly delighted with. We are called by him in many places the *interested in religion*; which, though intended as a *title of ignominy*, is in itself the highest compliment he could pay us. I thought, 'till he was pleased to inform me otherwise, that religion was a point in which *all mankind* were *interested, deeply interested*; and that every one's all (Laity with Clergy) was equally engaged on the same bottom. But that was a mistake of mine (it seems) the latter only are the interested in religion, exclusive of the former, "if he does not tell idle tales." However, so far as he is concerned, he disclaims all share with us, will have neither *part nor lot in this matter*. If any of the *laity* think themselves obliged to him for this exclusion, let them thank him; which I heartily do in the name of the whole body of the Clergy, both for that singular mark of honour and pre-eminence, by which he

has

has been pleased thus to distinguish them; and for that remarkable piece of justice, which he has done upon himself, in separating himself from them; being mindful, doubtless, at the same time, of the Apostle's assertion, *that if any man amongst you seemeth to be religious, and bridleth not his tongue, that man's religion is vain*.

Thus we see to what unjustifiable lengths an *intemperate zeal*, a zeal that is *not according to knowledge*, will carry people; with what violence and impetuosity they bear down every thing (whether sacred or civil) that stands in their way, in order to establish some *favourite point* or points on their ruins, how groundless or erroneous soever those points in their own nature be. How inconsistent it makes a man with himself, even to the transgressing those very rules of behaviour, which he has laid down for others to walk by, and denying that treatment to *believers*, which he strongly pleads for *infidels* at our hands; acting contrary, at the same time, to all the dictates either of reason or religion, common decency or good manners, nay, common prudence or policy. Reason and religion both require, that *whatsoever we would that men should do unto us, even so we should do to them*. Common decency and good manners require, that we should be

• James i. xxvi.

*courteous*



*courteous* to all, and especially, that we should behave ourselves *lowly and reverently to all our betters*: and common prudence and policy require us, not to provoke an enemy that is too powerful; lest having once forfeited the *innocence of the dove, the wisdom of the serpent* (how great soever) should be found insufficient to save *his head from being bruised*.

For let it be remembered, that among this *bated body*, the *Clergy*, against whom he has spit out his venom so plentifully, are some of noblemen's, and many of the best gentlemen's families in the kingdom; and that there is not one of the *meanest* of the order, but what (out of a regard to religion) in every one's account, is looked on as upon a footing with the inferior gentry of the nation: And, what may be of more account than all other considerations, that the staff is yet (and ever I hope will be) in our own hands, which the ill-treatment of this writer will make us the more loth to part with; lest, being found in a weak defenceless condition, we should lie exposed not only to the *insults*, but the *inroads* of every invader, and *in our distress we should cry aloud, and there should be none to help*.

But this, I hope, we have no need to apprehend the least danger of, whatsoever the enemies of our happy establishment, both in Church and State, may insinuate to the contrary. Our *faith*, and its defender, are by God

too nearly joined together, for all the art or malice of men, or devils, I trust, to put *afunder*. This must be confessed by all, who have not *evil-will at Zion*, that his Majesty and the Ministry never could have shewn a more tender regard and concern for the honour and interest of the Church of *England*, as by law established, than when they called and placed in the highest station in it, as the great conservator of its peace its rights and liberties, *him*, that 'till then filled the moderator's chair in one of the most learned universities in the world, 'tis hard to say, whether with more credit and reputation to himself, or to the improvement and edification of all those, who had the happiness to hear those theological disputations, over which he presided.

Let our enemies then rave and rail on with an unbridled tongue, to shew their *spirit of meekness, forbearance, and love*: let them gnash with their teeth, and bite (like the viper against the file) 'till their mouths are broken, and *they consume away like a snail*; whilst the Church, secured from within by the truth of her doctrines, and from without by Kings and Rulers, that are her *nursing fathers*; being, as at present, under this double protection, of having her *cause* so *seasonably* espoused, and patronised (as of late) by the *head of the law*, to confirm and strengthen the endeavours of her  
own

own head, may be allowed modestly, but yet triumphantly, to lift up her voice, and sing, *If the LORD himself had not been on our side, when men rose up against us.* Blessed be the LORD GOD, who hath put it into the King's heart to choose such wise counsellors, to place such able and faithful governors over us.

I have now brought my first design to a conclusion, have said as much as I thought requisite, by way of Apology for the Ministers of JESUS CHRIST, and Preachers of his Gospel; *i. e.* that they neither want *sense* or *learning* rightly to understand the Scriptures; nor *honesty* and *ingenuity* to set them in their proper light; from whence has likewise been evinced the arrogance and vanity of our *gain-sayer* on the one hand, his great virulence and uncharitableness on the other: So that I shall close this treatise with one of our supplications in the *Litany*, viz. *From all blindness of heart, pride, vain-glory, and hypocrisy, with reference to the former; from envy, hatred, and malice, and all uncharitableness, with respect to the latter,*

4. OC 58

Good Lord deliver us.

AMEN and AMEN.



